HISTORY OF ANCIENT AND MODERN INDIA

ROMESH CHUNDER DUTT

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OF
Ancient and Modern India

BY
ROMESH CHUNDER DUTT, C.I.E.
LECTURER IN INDIAN HISTORY, UNIVERSITY COLLEGE, LONDON;
AUTHOR OF 'A HISTORY OF CIVILIZATION IN
ANCIENT INDIA' ETC.

ARIHANT PUBLISHERS
JAIPUR (INDIA)

Published by :
ARIHANT PUBLISHERS
Opp. Rajasthan University
Jawahar Lal Nehru Marg
JAIPUR-302004

Distributed by :
BOOKMEN ASSOCIATES
Opp. Rajasthan University
JAIPUR-302004

EDITION : 1988

PRICE : [illegible]

BEXLEY LIBRARY SERVICE
CARD CR | CL. No. 954 DUT
PRICE 19.95 | 21 JUN 1989 | BK B.F.Indo
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KEYER MC | TRACE | LA... | ... | PR

Printed at :
SONY OFFSET PRINTERS
Naveen Shahdara,
Delhi-110032

PREFACE

This edition of Mr. R. C. Dutt's "*Brief History of Ancient and Modern India*" has been thoroughly revised in accordance with the new syllabus prescribed by the Calcutta University. It has been brought up to date, and every care has been taken to make it useful and helpful to students preparing for the Matriculation Examination.

The whole of the Hindu Period has been revised and a new chapter added embodying the latest researches on the subject. The British Period has also been made up to date and it traverses a period up to the administration of the present Viceroy, Lord Chelmsford. We hope the book will fully meet the requirements of the students for whom it is intended.

The Publishers.

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CHAPTER I.

ARYAN SETTLEMENTS IN THE PUNJAB.

B. C. 2000 to B. C. 1400.

The Country.—India is walled off from the rest of Asia by the Himalayan ranges in the north, and the chief parts of the eastern and western sides are washed by tne Bay of Bengal and the Arabian Sea. Its greatest length from north to south and greatest breadth from east to west are both nearly 2000 miles. The area of the country is, therefore, as large as that of all Europe less Russia. It presents all kinds of scenery—lofty mountains, the pinnacles of which are buried beneath the perpetual snows of the arctic zones, burning deserts of the torrid zones, and rich plains fertilised by great rivers and yielding fruits and grains of the temperate climates. All varieties of products of nature from wild tropical forests to those of the polar regions are to be found here.

The country naturally divides itself into three well-defined regions. The Himalayan mountain regions, which shut her off from the rest of Asia, comprise the territories of Nepal, Bhutan and Kashmir. Ascending from the plains, these mountain regions present a scenery of lofty ridges rising behind each other, the steep sides being sometimes covered with dense jungles, and sometimes presenting only naked rocks with deep chasms and ravines at the bottom. The second region stretches southwards from the foot of the Himalayas to the Vindhya ranges, and comprises the plains of Northern India or Hindustan. This region, watered by majestic rivers like the Indus, the Ganges, and the Brahmaputra, is of matchless fertility, and, as we shall see, was the seat of great empires in the past. The whole of this region, if we leave out the desert tracts of Rajputana, presents a scene of one uniform richness. The third region stretches from the Vindhyas southwards, and is called the Deccan and Southern India. It is an elevated three sided table-land bounded on the north by the Vindhya ranges, on the

east and west by the Eastern and Western Ghats which meet at a point near Cape Comorin.

The Aborigines of India—In very remote times, of which we have hardly any record at all, India was peopled by certain tribes with dark skins and flat noses. These we call for want of a better name, the Aborigines. They have not left us any written records. They were mostly uncivilised, and even the elements of agriculture were unknown to many of them. These aboriginal tribes are now represented by the Kukis, Nagas, Mundas, Bhils, Santhals, and other kindred races. Where was the original abode of these remnants of a pre-historic world? Written history they have none; oral traditions are meagre. Their language tells us that they belonged to the Tibeto-Burman and Kolarian groups of mankind. In some very remote times the Tibeto-Burmans lived in Central Asia along with the ancestors of the Mongolians and the Chinese of our day. They, as well as the Kolarians, are said to have entered India by the north-eastern passage of the Himalayas. But there were other aboriginal tribes who could boast at least of the elements of civilization. They lived on the plains by the large rivers, clearing the jungles. Agriculture and cattle-rearing were not unknown to them. They wore ornaments of gold; they fought with weapons of bronze and had fortified strong-holds; and they had also some sort of government. These peoples survive in the Dravidians, who, though they now form the main population of Southern India, were, in the times we are speaking of, scattered over Northern India as well. Unlike the Tibeto-Burmans and Kolarians who had came before them, the Dravidians seem to have entered India from the north-west. It would seem that the Dravidians come into contact with the Kolarians in Central India, dispersed them eastwards and westwards, and then rushed in a mighty stream to the tablelands of the Deccan and Southern India, leaving Northern India to newer invaders—the civilized Aryans.

Immigrations from the North-east and North-west.

The Aryans.—The Aryans are said to have originally lived somewhere in Central Asia. The sky, the sun, the moon, and such bright and striking phenomena of nature as the dawn, storms, and thunder, were the objects of their worship. They lived in joint families, several of which together formed a clan under a headman. A group of clans made up a tribe. Gradually they increased in numbers, and many of them left their primitive home. Those living on the western border migrated south-west into Europe, and settled in England France, Germany, Italy, Greece, and other countries; and those living on the south-eastern border settled probably in western Turkistan, where they lived for some generations or centuries. In course of time they grew too numerous to live together, and so they separated once more. One section called the Iranian settled in Persia and the adjoining tracts, and became the ancestors of the modern Persians; another, called

The Indo-Aryan.

the Indo-Aryan, settled in eastern Afghanistan and the Punjab, from whom are descended the modern Hindus of Northern India. Indian History may be said to begin from the settlement of the Indo-Aryans in the Punjab.

The Vedas.—But there is no work giving us a connected and systematic account of ancient India. Our earliest information regarding the Indo-Aryans is obtained from the Vedas, collections of hymns, which, the Hindus believe, were revealed to the ancient Rishis.

The hymns of the Rig Veda preserve at this distant time

The Rig Veda.

a faithful picture of the civilization and manners, the arts and industries, and the wars and conquests of the ancient Hindus. The hymns are over one thousand in number, and addressed to nature-gods, such as Agni (fire), Indra (rain god), Varuna (sky), Sabita (sun), Maruts (storms).

It is a remarkable fact, which European scholars have noted, that the ancient Hindus offered worship to all that was good and glorious and beneficient in nature, and they acknowledged no wicked divinities and no harmful practices. In this way the

hymns give evidence of a high moral character and a simple straightforwardness among the early Hindus of the Punjab.

Each householder could be his own priest in those days, and offered sacrifices, poured out libations, and uttered prayers, among the members of his own family. Some families, like those of the Vasishthas and the Bisvamitras, early became celebrated for composing hymns and performing rites; and kings and wealthy men delighted to honour and reward them, and to employ them in celebrating rites. But humbler householders were their own priests, and offered their prayers to their gods in their own houses, and in their own simple manner. The prayers, too, were simple and earnest as a rule, and the gods were invoked to come and share the offerings as friends, and to bestow on the worshippers health, cattle, progeny, and victory in wars.

While worship was thus paid to the Powers of Nature, the ancient Hindus knew that those powers belonged to One Supreme God. "He is One, *although he bears the name of many gods.*"*

In the Rig Veda frequent mention is made of the Punjab rivers collectively called Sapta Sindhu, the first being the Indus and the last Ṣarasvati. It is, therefore, clear that the first settlement of the Indo-Aryans was the tract between these two rivers.

The conquest of the whole of the Punjab was no easy task.

Wars with the Aborigines.

Like other parts of India, the Punjab was, in those days, inhabited by black aboriginal races, and these races offered a sturdy resistance to the advancing and conquering Aryans. Retreating before the more civilized Hindus in the open field, they still hung round Hindu settlements, in fastnesses and forests, harassed them in their communications, waylaid and robbed them at every opportunity, stole their cattle or plundered their villages. On the other hand, the civilised Hindus regarded the black barbarians with a

* Rig Veda X. 83, 3

genuine hatred, thinned their ranks in battles with their cavalry which the barbarians regarded with a strange terror, and called them "godless enemies" or "men without a language."

Unable to face the Hindus in the open field, the black aborigines often took shelter in strong posts defend by streams and rivers. Thus, we are told, a renowned black warrior, Kuyava by name, had his settlement on the banks of four small streams, and he issued from these fastnesses to plunder Hindu villagers and steal their cattle. Krishna, too, another aboriginal warrior, concealed himself near the banks of the Ansumati river, it is said, with ten thousand followers, until the Hindus found him out and crushed him.

After centuries of continuous hostilities, the aborigines were completely subjugated or expelled, and the whole of the Punjab came under the undisputed sway of the Hindus.

Among the Hindus, Kutsa was a most powerful and renowned warrior, and a mighty destroyer of the black aborigines. We are told, apparently in the language of exaggeration, that he killed fifty thousand "black enemies." Still more renowned as a conqueror and a chief was Sudas, the celebrated patron of the Rishi Vasishtha. Sudas fought with the surrounding Hindu tribes, defeated ten Hindu kings who had combined against him, and beat back his enemies who had vainly tried to divert the course of the river Adina in order to destroy his forces. Visvamitra was the Rishi of the allied ten kings who were beaten.

The ancient Rishis committed the Rig Veda hymns to memory and thus handed them down from generation to generation. In later times, other Vedas were compiled largely from the Rig Veda. Some of the Rig Veda hymns were chanted instead of being recited at sacrifices, and a collection of these hymns is called the Sama Veda. Prose formulas, specially required for sacrificial purposes, were separately collected with some of the Rig Veda hymns under the name of Yajur Veda. The Atharva Veda, too, is written in prose and verse, and consists of many Rig Veda

The other Vedas.

hymns, and of some peculiar hymns most of them being charms against evil influences.

Gradually a great mass of Vedic literature arose in India. Commentaries written in prose, explaining the Vedic hymns, and dealing with Vedic rituals, are known as *Brahmanas*. Treatises compiled for the use of those who took to forest life are called *Aranyakas*. And the thougtful works known as the *Upanishads*, and containing sublime speculations on the Universal Soul, are to be found in these Aranyakas.

Agriculture and Arts.

The main industry of the Hindus in these olden times was agriculture; and indeed the names Arya and Charshana and Krishti came from roots that indicate cultivation. The early Hindus sank wells and drew water by a simple contrivance which is still known in Northern India. A number of pots were tied to a string and as the pots went down and came up by the movement of a wheel, they were filled in the well and emptied and sent down again. Water so obtained was led to the fields by small irrigation channels.

As might be expected, pasture was also a principal occupation of the early Hindus, and a great portion of the wealth of rich men consisted in large herds of cattle. Cows, goats, sheep and buffaloes were amongst the domestic animals used both for cultivation and for war: and dogs were used for carrying burdens. Commerce was still in its infancy, coined money was unknown, and commercial transactions were mostly carried on by barter, or by means of pieces of gold of fixed weight.

Among the arts known to the Punjab Hindus were spinning and weaving, bleaching and dyeing, carpentry and working in metals. An enumeration of the ornaments and weapons of war used in those times will give us some idea of the knowledge which the Hindus possessed in the use of metals. They used suits of armour and helmets and shields. The javelin, the sword, the battle axe, bows, arrows and quivers were constantly used in war. War-chariots were drawn by

horses, which were sometimes covered with golden caparisons, while warriors, too, rejoiced in golden helmets or crowns. Necklaces and anklets were amongst the ornaments used.

Social life.

Barley and wheat were the principal food-grains used by the Hindus; rice was yet unknown. But animal food was used without restriction and the fermented juice of Soma was a favourite drink.

The caste system was unknown to these early Hindus; the only distinction then known was between Aryans and non-Aryans—between Hindus and barbarians. Woman held an honoured place in society: Hindu matrons were careful and industrious in superintending the arrangements of the house and possessed those domestic virtues for which they are known to the present day. Child marriage was unknown in the ancient times and there was no prohibition against the marriage of widows.

The practice of burying the dead was known to the early Hindus, but this was soon followed by cremation, and the ashes of the dead were then buried with appropriate mantras. The rite of Sati, or the burning of widows on the funeral pyre of their husbands, appears to have been unknown.

CHAPTER II.

ARYAN STETTLEMENTS IN NORTHERN INDIA.

B. C. 1400 to B. C. 1000

The Aryans spread over the Gangetic Valley.—The nation which had colonised the whole of the Punjab was not likely to remain inactive on the banks of the Sarasvati and the Sutlej, and enterprising bands of colonists soon crossed the Punjab rivers, and extended their conquests eastwards founding settlements as they went,

The five great kingdoms.

The most famous of the Aryan colonists from the Punjab were the Kurus, the Panchalas, the Kosalas, the Videhas and the Kasis. The Kurus established themselves on the upper course of the Ganges and had their capital in Hastinapur, north-east of the modern Delhi To the south of them lived the Panchalas who had their capital at Kampilya, near the site of the modern Kanauj. The Kosalas founded their kingdom in the wide tract of the country to the east of the Ganges as far as the Gandak, and Ayodhya was their capital. Further east and beyond the Gandak River, the Videhas founded a powerful kingdom with Mithila as their capital, celebrated as a great seat of learning for many centuries to come. To the south of the Ganges, the Kasis established themselves with their capital at Benares, which still continues to be the most sacred city of the Hindus. Besides these, other kingdoms were established, such as Matsya, Surasena, Magadha and Saurashtra. Thus, a thousand years before Christ, the whole country north of the Vindhyas was brought under the sway of the Hindus. We gather much valuable information about Hindu society of this period from the two great national epics—the Mahabharata and the Ramayana.

Mahabharata.

The Mahabharata has a great historical value, not as a true account of the incidents of the war which forms its subject, but as a picture of the manners and civilization of the period. We see in this venerable

epic how Hindus lived and fought, acted and felt, three thousand years ago. We find that young princes were early trained in arms, and that Kuru mothers and sisters and wives witnessed with pride the tournaments in which their sons and brothers and husbands distinguished themselves. We find that girls were married after they had attained their womanhood, and princesses, famed for their beauty, often selected their husbands from among the princes who came to seek their hands. We see how jealousies among neighbouring kings broke out into sanguinary wars, and how the bitterness of such feuds was restrained by the laws of honour and of chivalry. Victors in such wars performed the *Asvamedha* or the *Rajasuya* sacrifice, and all the princes of the Hindu world were invited to these grand imperial festivities.

Ramayana.

Of the manners and customs of this period, and of the relations between the Kosalas and the Videhas, we have a valuable picture in the Ramayana. In this inestimable ancient epic we find how the Kosalas and the Videhas lived side by side in the fertile valley of the Ganges, and how the whole of Southern India was covered with forests, and inhabited by barbarian aborigines. We see how kings strove to secure the happiness and earn the good will of the people, and how the people were devotedly loyal to their kings. Young princes were trained in arms and also in all the learning of the age, and beautiful princesses attracted numbers of suitors, from whom the bravest and the most skilful in arms were selected. Sometimes the mutual jealousies of rival queens disturbed the even course of administration; and a favourite and strong-minded queen often secured the succession of her issue to the throne, and even the banishment of rival princes.

Caste.

A comparison of the Epics with the hymns of the Rig Veda shows at a glance how far the Gangetic Hindus had progressed in civilization, as compared with their sturdy forefathers who lived in the Punjab. With the increase of civilization, however, society became more luxurious, and the distinctions between the different classes of the Aryan Hindu population became fixed and hereditary.

Even among the ancient Hindus in the Punjab there were some families of priests who were known for their proficiency in composing hymns and performing sacrifices, and who, therefore, followed this profession from generation to generation. When, in later times, religious rites became more elaborate, such families increased in number and in influence, until they were regarded as distinct from the ordinary people, as a separate caste. They devoted their lifetime to the performance of religious rites, and they alone could perform them in all their increasing details, and thus they acquired a sanctity in the eyes of the ordinary people. It was thus that they formed the Brahman caste; and though the Brahmans continued to marry girls of other castes, they would not give their daughters in marriage to young men of lower castes.

Similar causes led to the formation of the Kshatriya caste. The Kings of the ancient Hindus in the Punjab were little more than leaders of warriors, and did not separate themselves from the people. But later on, as the people progressed in civilization, their kings lived in august and pompous courts, and were completely separated from the common people. As the royal and military classes became more and more powerful, and as the people became more and more submissive and enervated, the two classes became distinct, once and for ever. Maidens from the warlike classes would not condescend to marry men from the ranks, and thus the royal and military classes formed the Kshatriya caste.

The body of the people—agriculturists, traders, and men belonging to different professions and industries—formed the Vaisya caste. And the aborigines of India, who had submitted to the Hindu conquerors and adopted their language and religion, were still held in contempt and were called Sudras.

It was thus that the caste system was formed in India. It was unknown to the Hindus when they first settled in the Punjab, but was developed in later times. It divided the compact body of the Aryan Hindus into three hereditary bodies—the priests, the soldiers, and the people.

Side by side with the caste system, there grew up another institution, viz., *Asrama*, which had special reference to the life of the Brahmans, Kshatriyas and Vaisyas. The ideal life of the Aryan Hindu was divided into four stages. The first was *Brahmacharyya* or the student life, which began with the investiture of the sacred thread when the student entered upon his studies with a preceptor to whom he had to render menial service. The second was *garhasthya*, or the house-holder's life, when he married and followed a course of family duties. After having reared a family he began the third stage of his life, viz., *banaprastha*, or the life of a recluse in a forest, when he lived upon roots and fruits and spent his time in religious penances. The last was the life of a *Yati*, or religious mendicant, who wandered from place to place living upon what was given him unasked. In this stage he strove to attain perfect purity, and sought eternal salvation by pious contemplation.

Four Stages of a Brahman's life.

Schools of learning flourished in every Hindu State in the Epic Age; sublime speculations were made on the Universal Soul. Astronomical observations were made and recorded; the constellations along the path of the moon were observed; and the Hindu months were named after these constellations, about 1200 B. C.

CHAPTER III.

HINDU EXPANSION OVER INDIA.

B. C. 1000. to B. C. 320.

Hindu expansion.—We have seen how the Hindu Aryans after occupying the whole of the Punjab as far as the Sutlej and the Sarasvati, came further east, and founded powerful kingdoms in the Gangetic valley as far down as modern Benares and Tirhoot. And we shall now see how they spread themselves all over India from the Bay of Bengal to the Arabian Sea,—and as far as Ceylon and Cape Comorin to the south.

Magadha, or South Behar, was hardly within the pale of Hindu civilization when the war of the Mahabharata was fought. But shortly afterwards, this country received Hindu civilization and became the most powerful kingdom in India. And from Magadha Hindu colonists and conquerors marched further eastwards, and explored and colonized Bengal and Orissa.

Gujrat was early colonized by the Hindus : and the legends of Krishna would seem to indicate that the colonists came from the banks of the Jumna. At a later period, the Saurashtras of Gujrat became a powerful Hindu nation. Malwa, too, was early Hinduised, and the kings of Ujjayini were reckoned among the civilized Hindu powers.

The waves of Hindu colonization rolled further, and the Vindhya mountains were soon crossed. A great and powerful kingdom, that of the Andhras, was founded in the country between the Narbada and the Krishna rivers, and the capital of this southern empire was situated near the modern Amaraoti. Schools of law were founded in this young empire, and, in course of some centuries, the Andhras became the most powerful race in India.

Still further rolled the waves of Hindu colonization, and the country beyond the Krishna was soon Hinduised. The

ancient Dravidian people of this province received the Hindu religion and civilization, and three Hindu kingdoms, viz, those of the Cholas, the Cheras, and the Pandyas, were founded between the Krishna river and Cape Comorin.

We have said that Hindu colonists came from the banks of the Jumna and colonized Gujrat at a very early period. It has been supposed that descendants of these colonists came from Gujrat to the extreme south of India by sea, and they naturally called their new kingdom Pandya, and its capital Mathura (Madura).

And, lastly, the Island of Ceylon was visited by Hindu merchants for its products, and gradually came to be known to the Hindus. In the 5th century B. C., Vijaya, the son of Sindavahu, king of Magadha, is said to have been exiled by his father for many acts of violence, and this prince came by sea to Ceylon, conquered the island, and founded a dynasty of kings.

We thus see that by the fourth century B. C., the whole of India, except desert and wild tracts, was completely Hinduized, and contained many powerful Hindu kingdoms. Among these, Magadha was the foremost in power and fame, and we know some facts of the history of this kingdom.

In the Mahabharata mention is made of a powerful chief, named Jarasandha, who was killed by the Pandavas. There is also a list of twenty-eight kings, who are said to have ruled in Magadha after Jarasandha; but the authenticity of this list is doubtful, and nothing is known of them except their names. After these twenty-eight kings, Sisunaga founded a new and famous dynasty about 600 B. C.

Magadha Empire

Fifth in descent from Sisunaga was Bimbisara, who reigned about the close of the sixth century B. C. It was during his reign that Gautama Buddha preached the Buddhist religion. It was during the reign of Bimbisara that Darius, king of Persia, conquered some tracts to the west of the Indus, and exacted a large annual tribute from these tracts.

The conquest of Anga or East Behar was effected by this king who may thus claim to have laid the foundation of the future greatness of Magadha. After a reign of 28 years he retired from active life leaving the management of government to his son—the famous Ajatasatru.

The Nanda Dynasty.

The history of the dynasty that succeeded and occupied the Magadha throne from 372 to 320 B.C. remains confused to the present day and it is not possible to obtain a clear account of the reigns of the nine Nandas from the numerous conflicting traditions that exist of them. Certain facts however appear to stand out above the region of confused history and may with advantage be mentioned here. Mahapadma Nanda who is the founder of the royal house that is called after him appears to have been of base origin, and some accounts state that he was the son of the last king by a sudra woman. He acquired the throne of Magadha by the assassination of the legitimate king and established a dynasty which ended with the death of his nine sons. Great confusion exists regarding the reigns and even the names of these sons and we cannot be sure that all of them ascended the throne. It is certain however that the last of the Nandas, whoever he may have been was defeated and slain at the instance of Chandragupta who ascended the throne of Magadha and founded the Maurya dynasty in 322 B.C.

The invasion of Alexander the Great.

It was probably during the reign of the last of the Nandas that Alexander of Macedon crossed the Hindu Kush and led his conquering army into the plains of India. The resistance which he met from the tribe that inhabited the territories of the North-West of the Indus he overcame without much difficulty. He crossed that river sixteen miles to the north of Attock, accepted the throne of Taxila and directed his course to the Hydaspes (Jehlam) where king Porus was awaiting his advance with a mighty army. At the battle of the Hydaspas Alexander was completely victorious and Porus was taken prisoner. The

Macedonian conqueror continued his march eastward until he reached the river Bias when the exhaustion of his army and the unwillingness of his troops to proceed any further compelled him to alter his plans. He then went southwards conquering many tribes and taking many forts and after a circuitous march returned through Beluchistan to Babylon. His admiral Nearchus sailed from the mouth of the Indus and after experiencing numerous adventure and perils reached the Persian Gulf and ultimately joined his chief. Alexander's Indian campaign lasted from May 327 B.C. to September 325 B.C.

Ajatasatru, ascended the throne early in 502 B. C. Anga,* or East Behar was already under the rule of Magadha; and Ajatasatru largely added to the extent of the kingdom by conquering Kosala and other countries to the west. A race of Turanians, called the Vajjis, had poured down through the Himalayas and settled in North Behar. The powerful Ajatasatru built Pataliputra or Patna to keep them in check. Four princes ruled after Ajatasatru, with the last of whom, Mahanandin, ended the Sisunaga dynasty, about 372 B.C.

Chandragupta, a great leader, whom the last of the Nanda kings had exiled, joined Alexander and lived for some time in his camp. But Alexander was soon disgusted with the haughty exile, and the latter had to fly. After the departure of Alexander, Chandragupta gathered round him the hardy warriors of the North-West, ascended the throne of Magadha and founded the Maurya dynasty about 322 B. C.

Religious and Social Life—We have stated in the preceding chapter that the Aryan Hindus divided themselves into three castes—the Brahmans, the Kshatriyas and the Vaisyas; while the aborigines, who were subdued by the Aryans, formed the Sudra caste. The first three castes, *i. e*, the entire Hindu population with the exception of the aborigines, learnt the Vedas, acquired religious knowledge, and performed those religious and domestic ceremonies which

* The Capital of Anga was Champa, which was situated near the modern Bhagalpur.

had been handed down from ancient times. These numerous ceremonies have been classified by Gautama under forty heads, twenty-one of which are Sacrifices, and the remaining nineteen are merely Domestic Ceremonies. A few of these forty sacraments of the Hindus deserve mention.

Young men after completing their education returned to their homes and lighted the sacrificial fire. and the ceremony which accompanied this rite was the first Sacrifice. It marked their first entrance into the state of householders. From this period they kept up the sacrificial fire in their homes, and performed daily sacrifices, offering libations of milk, morning and evening, to the fire. Sacrifices were also performed at the new and full moon, and at the harvest time; the Lakshmi Puja and the Pausha Parvan of modern times are survivals of the ancient harvest sacrifices.

But probably the most important Sacrifice was the *Sraddha*, which is as well known to the modern Hindus as it was to their forefathers. It consisted in periodically offering cakes and water to the departed fathers, and in the feeding of Brahmans, "endowed with learning, moral character and correct conduct, as representatives of the fathers."*

More interesting still are the Domestic Ceremonies, some of which are still practised by the modern Hindus. *Annaprasana* is universally practised when the child first takes solid food and *Upanayana* or initiation into the student's life, is observed by the Brahmans.

Marriage followed the completion of studies in the olden days; the student's austere life was abandoned, and the newly married man entered on the duties of a householder. And lastly *Cremation* of the dead was performed by the ancient Hindus, as it is practised to this day.

Village Communities.

It would be interesting to study the system of Government that obtained amongst the Hindus of this period. The mass of the people lived in villages and derived their subsistence from the cultivation of the soil. Each village was under the super-

* *Asvalyana.*

vision of a headman who was vested with judicial and administrative powers and was responsible for the regular payment of the revenue to the central Government. The king seldom meddled in local affairs and was wholly engaged in military pursuits and state matters. The village was an administrative unit possessing a simple but efficient machinery for carrying on the work of Government. The men employed for the purpose were local men who worked in the interests of the community in which they lived and were wholly outside the influence of the royal court. The village communities thus had an existence separate from the state and carried on the work of administration without any assistance from the central power. The king was only too willing to be relieved of the responsibilities of local administration, provided the revenue was regularly paid to meet the expenses of the war. Thus the Hindus very early learnt the art of Self-government, and the excellence of the system is best proved from the fact of its having lived through the turmoils of foreign invasions, conquests and internecine wars which constitute the political history of India.

Science and Learning.

The lengthy works called the *Brahmanas* to which reference has been made in a previous chapter began to be gradually replaced by concise and practical treatises in the form of *Sutras* or aphorisms. The religious and social observances, of which we have spoken above, are all prescribed in Sutra works.

Thus, the rules for the performance of Sacrifices were condensed in the *Srauta Sutras*, those of Domestic Rites and Festivals in the *Grihya Sutras* and Civil and Criminal Laws in the *Dharma Sutras*. And these three classes of Sutras are collectively known as *Kalpa Sutras*. The laws of property and inheritance, as laid down in the Dharma Sutras, still form the basis of the Hindu Law as it is administered to-day. The Manava Dharma Sastra, or the Institutes of Manu is a compilation of the ancient laws and customs of the country. Like the other codes, it was at first written in prose; but the

original work is lost, and the one that we have is in verse and is said to have been compiled about the commencement of the Christian era.

A great advance was made in Geometry which is believed to have been borrowed by Greece from India. This science originated in India from the Sutra rules for the construction of altars. These altars were of various shapes and sizes, and the rules of sacrifices often required that the shape of the altar should be changed without altering the size, or that the size should be increased without altering the shape. Thus, "squares had to be found which would be equal to two or more given squares or equal to the difference of two given squares, oblongs had to be turned into squares and squares into oblongs; triangles had to be constructed equal to given squares or oblongs, and so on. The last task, and not the least, was that of finding a circle, the area of which might equal as closely as possible, that of a given square."*

A similar advance was made in Astronomy, and the position of the Stars was carefully observed in order to fix the time for sacrifices.

In the science of Grammar a still greater success was achieved, and Panini is perhaps the greatest Grammarian that the world has ever known. The great discovery has been made in Europe in the last century that the tens of thousands of words in the Aryan languages can be resolved to a few hundreds of roots. This discovery, so far as the Sanskrit is concerned, was made in India before the time of Panini; and the great grammarian resolves the Sanskrit language of his time to its simple elements.

All these sciences, the Kalpa Sutras, Grammar, Astronomy, &c., are known as the *six Vedangas*; but it was in Philosophy that Hindu thinkers achieved the most distinguished results. There are *Six Darsanas* or schools of Hindu Philosophy, and the principles of all these schools are preserved to us in the Sutra form. The *Sankhya* philosophy of Kapila

* *Dr. Thibaut. Journal, Asiatic Society, Bengal,* 1875.

is considered to be the first system of mental philosophy in the world. Kapila considered God as beyond the range of human knowledge; and a new system of philosophy, the *Yoga*, was founded by Patanjali to remove this want. The Yoga philosophy recognized the Deity; but prescribed numerous rites for the attainment of supernatural powers which the Yogis of India still pretend to practise.

Gautama was the founder of the *Nyaya*, probably the first system of Logic in the world; and Gautama's syllogism is not unlike the syllogism of Aristotle. He was followed by Kanada, who proclaimed the atomic theory in his system of philosophy known as the *Vaisesika*.

Two orthodox schools of philosophy were subsequently started. Jaimini insisted, in his *Purva Mimansa*, on the necessity of performing those sacrifices and Vedic rites which were prescribed of old; and Badarayana Vyasa, in his *Vedanta* philosophy, proclaimed once more his faith in the Supreme Being, the Universal Soul of the Upanishads.

Gautama Buddha.—But these six Vedangas and six Darsanas are less known to the world at large than the great religious and ethical revolution embodied in Buddhism, which shook India and the whole continent of Asia. Political and social causes had prepared India for such a revolution, and indeed demanded a Reformer. Non-Aryans in Magadha and in the whole of India had now adopted Aryan customs, languages, and civilization, and demanded admission within the pale of Aryan religious learning and religious rites. A great Leveller was required to break down that exclusiveness with which Aryan castes still guarded their religious doctrines from others who were now politically and numerically more powerful than the Aryans; and that Leveller arose in Gautama Buddha. His doctrines, known as Buddhism, are mainly Hindu doctrines in another form, but preached and proclaimed to all without distinction of caste or colour.

Towards the east of the ancient Kosala kingdom, the Sakya clan had a small semi-independent kingdom with their capital

at Kapilavastu on the banks of the Rohini river. The King Suddhodana was of the Gautama family, and his son, the future Buddha, was born in 557 B. C. At the age of twenty he was married to Yasadhara, and ten years after they had a son. The town of Kapilavastu resounded with notes of joy at the birth of this future heir to the throne. Gautama, however, was of a contemplative turn of mind; he constantly pondered on human sufferings and sins, and wished to discover a remedy for these evils. These thoughts filled his heart; his wealth, his royal position, his beloved wife, and his newborn babe, could not restrain him from pursuing the great mission of his life: and shortly after the birth of his child he left his home in secret to be a student and an earnest inquirer after the great truth he sought.

Gautama repaired to Rajagriha, the capital of Magadha, lived with a Brahman ascetic, and learnt all that Hindu philosophy could teach, but in vain. He then went to the vicinity of Gaya, turned an ascetic himself, and for six years gave himself up to the severest penances and mortification; but such penances suggested to him no remedy. At last he left off his penances and wandered towards the Niranjana river, and sat down under the famous Bodhi-tree of Gaya in long contemplation. That contemplation suggested to Gautama, what neither philosophy nor penances had taught, that self culture, leading to a holy and calm and peaceful life, was the only remedy for the sins and woes to which humanity was subject. Gautama rejected Vedic rites and ceremonials as fruitless; rejected penances as unworthy and unprofitable; and condemned a life of pleasure and sensuality as hurtful. There was a "middle path," he said, between these extremes, and that was to seek and attain by continuous self-culture "a consummate, perfect and pure life of holiness."*

Gautama went to Benares and proclaimed this doctrine in 522 B. C., and thence went to Rajagriha, the capital of Magadha, and soon had a large number of followers. Bimbi-

* *Mahabhagga*. I, II, I.

sara, the king of Magadha, honoured him, and the people admired him and heard him, as he with his followers begged his food from door to door, and proclaimed the truth he had discovered. His brotherhood of Bhikshus or monks increased in number year by year; women joined the Order and formed a sisterhood of Bhikshunis or nuns; and Gautama's step-mother and wife were among the first nuns. Besides those who thus joined the Order, there were hundreds of families in Magadha and Vaisali, Kosala and Kasi, who became lay-disciples, *i. e.*, who received the tenets of Gautama Buddha without leaving their homes or turning ascetics. And when Gautama died in the year 477 B. C., at the advanced age of eighty, and after preaching his religion for no less than forty-five years, that religion had already taken a hold on the hearts and affections of the poor and the lowly. For Gautama's religion was essentially a religion of equality and of love; caste distinctions were abolished within the Holy Order; the humblest born were equal to the proudest Brahmans and princes after they had turned Bhikshus and Bhikshunis. And even among the lay-disciples, who continued to recognize caste, that institution lost its force.*

Buddhism and Hinduism

We have already explained in a few words the idea which was embodied in the religion founded by Gautama Buddha. It was in some respects a product of Hinduism, and in other respects a departure from that religion.

The Buddhist Holy Order or Monastic System grew out of the life of Bhikshus or ascetics, which Hinduism recognized and respected. The Buddhist doctrine of *Karma* grew out of the Hindu belief in the transmigration of souls. The Buddhist doctrine of *Nirvana*, grew out of the Hindu idea of Mukti or Salvation attainable by knowledge and culture. And Hindu

* Hindu readers will obtain some idea of Buddhist institution by comparing them with Vaishnavism. Vaishnavas, who relinquish their homes and families, answer to Buddhist Bhikshus; while Grihasta Vaisnavas, recognizing caste, answer to Buddhist lay-disciples.

gods—Brahma, Indra, &c.—found a place in the popular beliefs of the Buddhists.

But in other respects, Buddhism differed from Hinduism. The Vedic rites, which were attended with the slaughter of animals, were proclaimed to be unprofitable and hurtful. Penances and mortifications, sanctioned and respected by Hinduism, were also declared to be useless and hurtful. And the distinctions of caste were not recognized among men after they had entered the Holy Order.

We have said before that Buddhism was essentially a system of self-culture, leading to a holy life. It was laid down that life was suffering; that the thirst for life was the cause of suffering; that the cessation of this thirst was the cessation of suffering and this cessation could be obtained by following the "middle path." or the "eightfold path." This eightfold path consisted in correct beliefs, aspiration, speech and action, in pure living and effort, mindfulness and meditation. The eightfold path was, in fact, a strict system of self-culture leading to *Nirvana*, or a holy, calm and tranquil life, which is the Buddhist's salvation.

But if that salvation was not attained in this life, the deeds of this life, *Karma*, led to future births. Buddhists believe in transmigration, and hold that their present state is determined by their Karma in a previous birth, and that repeated births will thus take place until Nirvana is attained.

Buddhism recognizes the Hindu deities, who are like men subject to re-births according to their Karma, until they attain Nirvana. Nirvana or a Sinless Life, is the Buddhist's heaven and salvation,—a salvation which each man can work out for himself and by himself in this world and during this life. Such sinless life is its own reward; the Buddhist seeks for no higher heaven and no greater reward.

The excellence of Buddhism consists in its inestimable ethics, and in its lofty purity. It breathes a spirit of benevolence and of forgiveness, of charity and of love. It seeks to embrace the whole human kind with an equal love, without distinction. Mankind responded to the appeal; and between

the fifth and the tenth centuries after Christ, probably one-half of the human race were Buddhists.

Not many centuries after the death of Buddha, the people of Ceylon, whither Buddhism had spread, recorded in Pali his teachings in their present form. The scriptures are collectively called the *Tri-pitaka* or Three Baskets. The first professes to record the sayings of Buddha himself; the second contains rules for the conduct of monks and nuns; and the third comprises Buddhist philosophy. This is the property of the Southern Buddhists. The Northern Buddhists of Kashmir, Nepal, Tibet, China and Japan have their sacred literature in a different form.

Buddhist Sacred Literature.

Mahavira.—About the same time with Buddhism there arose another non-Brahmanical religion, *viz.*, Jainism. Its founder, Mahavira, was, like the great Buddha, a scion of a princely house. Very little is known of the personal history of Mahavira. He belonged to the clan of the Jnatrika Ksnatriyas, and his mother is said to have been the sister of the king of Vaisali. While still very young he retired from the world and became a monk, and after years of self-mortification he became a Jina or Tirthakara, *i. e.*, a saint. During the last 30 years of his life he organised his order of ascetics, who were called Nirgranthas. Mahavira died at Papa. After Mahavira's death his sect came to be known as Jainas from their worship of Jinas, of whom Mahavira was one. The Jinas, according to them, appear in this world, from age to age, to reclaim it from sin and save mankind. The Jainas agree with the Buddhists in refraining from the slaughter of animals, and in praising retirement from the world. Like the Buddhists they believe in *Karma*, in *Transmigration* and in *Nirvana* which can be attained by self-culture, truth, uprightness, and kindness. The Jainas of India number about a quarter of a million at the present time, and most of them belong to the Bombay Presidency.

CHAPTER IV

ASCENDANCY OF MAGHADA.

B.C. 320 to A.D. 500.

The Maurya Dynasty Chandragupta.

The arrangements made by Alexander prior to his departure from India for ensuring the permanence of his conquests proved inadequate. These conquests began to melt away no sooner was he out of the country, and the news of his death in 325 B.C. was immediately followed by a concerted rising which drew the support of numerous princes and chieftains of the conquered tracts. The rising proved successful, for we find that in 322 B.C. India was wholly freed from the Macedonian yoke.

The most striking figure in the history of the anti-Greek conflict is Chandragupta. He was connected with the royal house of Magadha, but he incurred the displeasure of the reigning king and his early youth was spent in exile from his house. During this period he made the acquaintance of Alexander the Great, stayed in his camp and gleaned considerable experience in the art of warfare,—an experience which he fully utilized later on in extending and consolidating the Magadha Empire. He aspired to the throne of Magadha, which he regarded as his own, laid his plans in secret, and with the assistance of his clever and unscrupulous minister Chanakya deposed and slew the last Nanda King. This coup d'etat gave him the Crown and he established the Maurya dynasty which took its name from his mother Mura. With the magnificent Magadha army at his disposal, which he further increased and strengthened, he commenced an era of conquests that resulted in the establishment of his supremacy over the whole of Northern India.

Thus we see that Chandragupta raised the Magadha Empire to the highest pitch of power and glory. The Kurus

and the Panchalas, the Kosalas, the Videhas and the Kasis all submitted to the rule of that vigorous monarch. Megasthenes, the ambassador of the Greek King Seleukus lived at, Pataliputra or Patna, the capital of Chandragupta, for five years from 317 to 312 B.C.; and he bears witness to the vigorous and enlightened administration and the immense power of that monarch. He has fortunately left a lucid and authentic record which gives us a clear and vivid picture of India at the time of Chandragupta.

Greek Account of India.

The Magadhas were the most powerful race in India and ruled from the Punjab to East Behar. Further to the East, Bengal and Orissa were parcelled out into different kingdoms. The sea-coast was Kalinga, and the king of Kalinga had his capital at Pathalis and had 60,000 foot-soldiers, 1000 horse, and 700 elephants. A large island in the Ganges was inhabited by the Madhya Kalingas, and beyond them lived other powerful tribes.

To the south, the Andhras had already founded a powerful empire, extending from the Narbada southwards, and Megasthenes says they had thirty walled towns and numerous villages.

To the west, Rajputana was still inhabited by wild tribes; while in Gujrat the Saurashtras were a powerful race, and their capital on the sea-coast was a great emporium of maritime trade. They had 150,000 infantry, 5,000 horse and 1600 elephants.

The island of Ceylon was not unknown to Megasthenes. He says, the island was famed for its gold and its pearl fisheries, and was also known for its large breed of elephants. The island was called Tamraparni, or the 'copper-leaved.'

Megasthenes also gives us much valuable information on the system of administration which prevailed in his time. The Municipal Officers of the king were divided into six bodies which had separate duties assigned to them. The first body supervised industries and arts; the second looked after foreign-

ers and travellers ; the third inquired into births and deaths and levied taxes ; the fourth superintended trade and commerce ; the fifth supervised manufactures and sales ; and the sixth levied taxes on sale transactions. Similarly, the Military Officers of the king were divided into six bodies who looked after the six divisions of the army, *viz.*, the Fleet, the Bullock-trains used for carrying engines, the Infantry, the Cavalry, the Chariots and the Elephants. And lastly, the Provincial Officers of the king had their duties to perform : they superintended agriculture, irrigation and forests ; surveyed lands and inspected the sluices of irrigation canals ; encouraged and rewarded huntsmen ; collected taxes ; superintended village industries, and constructed roads.

Megasthenes speaks of the prosperous condition of the agriculture of the Hindus and their two annual harvests, of the excellence of their arts and workmanship in gold, precious stones and jewels of their simple habits, their gorgeous religious celebrations, and their devotion to learning. He found the people divided into seven classes, which can be identified with the four Hindu castes. The philosophers and councillors were Brahmanas and Kshatriyas ; and the husbandmen, shepherds and artisans were Vaisyas and Sudras.

And lastly, Megasthenes pays a well-deserved compliment to the Hindus for their natural simplicity, rectitude and truthfulness : "They live happily enough, being simple in their manners and frugal. They never drink wine, except at sacrifices. Their beverage is a liquor prepared from rice instead of barley ; their food is principally a rice pottage. The simplicity of their laws and their contracts is proved by the fact that they seldom go to law. They have no suits about pledges and deposits, nor do they require either seals or witnesses, but make their deposits and confide in each other. Their houses and property they generally leave unguarded.

These things indicate that they possess sober, * * * Truth and virtue they hold alike in esteem."

The Arthasastra.

Recent researches have brought to light an interesting document known as the Arthasastra or the science of politics. Its reputed author is Chanakya or Kantilya, the unscrupulous minister of Chandragupta who was largely instrumental in bringing about the revolution that established the Maurya dynasty on the Magadha throne. The Arthasastra is a disquisition on statecraft and set out elaborate instructions useful to the ruling princes of the time in the art of government. It deals with questions of foreign policy, internal administration, criminal punishment, and the powers and the duties of kings. The value and importance of the treatise lie in the support that it lends to the hitherto uncorroborated account of Megasthenes and in the picture that it gives of the system of Government that is said to have prevailed in the smaller kingdoms of India prior to the accession of Chandragupta.

Treaty with Seleukus.

After the expulsion of the Greeks from India the only antagonist that seriously challenged Chandragupta's power was Seleukus, one of Alexander's generals, who, after the death of his chief had established a large kingdom over the western and central portions of Asia. Seleukus desirous of recovering Alexander's possessions in India led a number of invasions into that country, the details of which have been unfortunately lost. The result of these invasions however can be gathered with tolerable accuracy from the terms of peace that was concluded between Chandragupta and the Greek monarch. By this treaty, which was altogether favourable to the former, the Magadha kingdom was extended beyond the Indus over tracts now occupied by Kabul, Kandahar and Herat and their environments.

Bindusara B.C. 298-269.

Chandragupta was succeeded by his son Bindusara who appeared to have followed the war policy of his father and to have extended the Magadha Empire southward over the hitherto unconquered provinces of the Deccan. There is some evidence to

show that he was in close touch with Antiochus Soter the successor of Seleukus and that the intercourse between India and the Greeks remained unbroken.

Asoka the Great B.C. 270-232.

After the death of Bindusara, his son Asoka the Great then ascended the throne about 270 B.C. His great empire extended from the Bay of Bengal to the Punjab, and from the Himalayas to the Vindhya Mountains. His administration was wise and far-reaching, but his fame rests more on his religious fervour and earnestness, which led him to adopt Buddhism as the state religion of India, and to proclaim that religion in and even beyond the limits of India. "If a man's fame can be measured by the number of hearts who revere his memory, by the number of lips who have mentioned and still mention him with honour, Asoka is more famous than Charlemagne or Cæsar."* For the name of Asoka is honoured from the Volga to Japan and from Siberia to Ceylon.

Fortunately for us, Asoka has left a record of his acts engraved on rocks, pillars and caves throughout his vast empire. These are distributed in different parts of the country. They can be found on the Indus and the Jumna, in Gujrat and in Mysore, in Orissa and in the Napal Tarai. They not only testify to the wide extent of his empire but give us some valuable account of his administration.

Although at the time of Asoka's accession his empire was vast he was ambitious of making further conquests. In the ninth year of his reign Asoka invaded and conquered Kalinga, and thus brought Bengal and Orissa into closer connexion with Magadha and Northern India. It was the spectacle of this war of annexation, and the sanguinary acts which accompanied it, that left a lasting impression on the mind of the benevolent emperor, and led him to embrace the Buddhist religion.

* Koppen.

Five rocks have been discovered in five different parts of India with the same series of fourteen edicts inscribed on them. Their substance is given below :—

The first prohibited the slaughter of animals; the second provided medical aid for men and animals; the third enjoined a quinquennial religious celebration; the fourth made an announcement of religious grace; the fifth appointed ministers of religion and missionaries; the sixth appointed moral instructors for the people; the seventh proclaimed universal religious toleration; the eighth recommended pious enjoyments; the ninth insisted on the merit of imparting religious instruction; the tenth extolled true heroism and glory founded on spreading religion; the eleventh declared the imparting of religious instruction as the best of all kinds of charity; the twelfth proclaimed the principle of universal toleration and moral persuasion as the best means of converting unbelievers; the thirteenth mentioned the conquest of Kalinga and the names of five Greek Kings to whose kingdoms Buddhist missionaries were sent; and the fourteenth summed up the foregoing with some remarks on the engraving of the edicts.

Pillars also have been found with edicts inscribed on them. Their substance is given below :—

The first directed the ministers of religion to work with zeal; the second explained religion to be mercy, charity, truth and purity; the third inculcated self-questioning and the avoidance of sins; the fourth entrusted the religious instruction of the people to a class of officers called Rajukas; the fifth prohibited the slaughter of various animals; the sixth proclaimed his good will to the people and hoped for the conversion of all sects; the seventh declared that the edicts would lead men to the right path; while the eighth recounted his works of public utility and his measures for the religious advancement of the people, and enjoined their conversion by moral persuasion.

It will thus appear that the edicts were published mainly for the moral and religious advancement of the people; but

nevertheless, we can glean from them some facts relating to Asoka's political acts and administration which show what a good and great king he was.

Respect for animal life formed a cardinal tenet of Asoka's Budhism. He provided an adequate machinery for the protection of animals and visited their wanton slaughter with severe penalties. The code relating this branch of the law was made extremely stringent, and capital punishment was sometimes inflicted for the violation of these penal provisions, and Censors were also appointed who were to go amongst the people and inculcate the doctrine that animal life was sacred.

For the sick, Asoka provided charitable hospitals where proper treatment and nursing were accorded; for the convenience of travellers he established numerous rest-houses on the principal roads; he built schools and houses of instructions and dug wells for the convenience of his subjects.

Asoka died in 232 B.C. leaving no worthy successors.

Asoka's Successors.

Six princes reigned after him within a period of about 40 years, and then the Maurya dynasty which had been founded by Chandragupta ceased to exist. Under these later monarchs the Magadha Empire suffered considerable diminution of territory. Kalinga and some of the states of Southern India took advantage of the weakness of Magadha and shook off the foreign yoke. The last Maurya King was assassinated by his Commander-in-chief Pushyamitra who became the founder of a new dynasty known as the Sunga dynasty.

Pushyamitra ruled over the Magadha Empire from B.C. 185-149. It was during his reign that Menander, the Greek, King of Kabul, invaded India, and after making numerous conquests in the west led his army into the very heart of the Magadha Empire. Pushyamitra defeated the Greek King who was forced to retire beyond the Indian frontier relinquishing the conquests he had made, and the Indian Victor celebrated the *Aswamedha* or the horse-sacrifice to proclaim the paramountcy of his power.

The Sunga dynasty B.C. 185-73.

Pushyamitra was succeeded by Agnimitra, who appeared to have ruled only a few years over the territories of his father. The other kings of this dynasty are shadowy personages of whom no authentic information is available. The last king of the line was assassinated by his Brahmin Minister Vasudeva who usurped the Magadha throne and established the Kanva dynasty.

The Kanva dynasty.

This dynasty held the throne for only 45 years during which period four kings are said to have reigned. The last of these was slain by the Andhra prince, whose identity remains uncertain and the Magadha Empire passed under the suzerainty of the Andhra power which became supreme in India.

The Andhras.

In the early time we find the Andhras occupying small tracts of the country near the mouths of the rivers Godaveri and Krishna. Their history of this period is obscure but there are reasons for the belief that this people came under the sway of the Maurya dynasty when the latter was at the height of its power. King Simukha, we are told, took advantage of the weakness of Asoka's successors to establish an independent Andhra Kingdom, which in the hands of his able successors expanded over the Deccan right up to the modern town of Nasik. Then follows a period of obscurity until we come to the isolated piece of information, already referred to, about the assassination of the last Kanva king by an Andhra prince, and the establishment of the Andhra suzerainty over the kingdom of Magadha.

About this period the Satrap princes of the Kshaharata dynasty ruled over large tracts of territory in the West of India. Raja Sri Satakarni, perhaps the greatest of the Andhra monarchs attacked these foreign settlements, made large conquests and crushed the Kshaharata power. In the hands of Satakarni's successor Sri Pulumayi the Andhra power suffered from the wars of Rudradaman, the Satrap of Ujjayan, who inflicted a number of severe defeats upon that Andhra prince and recovered much of the territory lost to Satakarni. Sri

Pulumayi was however avenged by Yajna Sri, the last prince of the dynasty deserving mention, who continued a policy of war and was rewarded by the restoration of some of the provinces lost by his predecessor.

After the death of Yajna Sri the history of the Andhras becomes obscure; the kings that follow are shadowy figures and the dynasty passes into the realms of oblivion by the beginning of the third century after Christ.

The Indo-Greeks and The Indo-Parthians

It will be necessary to go back a few centuries in order to trace the early history of the Indo-Greek and Indo-Parthian tribes whose destinies were closely associated for a time with that of Northern India. After the death of Alexander the Great his general Seleukus, it will be remembered, founded a mighty kingdom over the western and central portions of Asia, and established his authority over numerous tribes among which the Bactrians and the Parthians were the most important. During the rule of Antiochus, the successor of Seleukus, these two tribes asserted their independence under Diodotus and Mithradotes respectively and established independent kingdoms of their own. The Bactrians, who occupied the provinces over the North-Western Frontier of India made frequent incursions into the country and under their king Demetrios extended their conquests over Kabul, the Punjab and Sind. This was in 140 B.C. The most famous of the Bactrian princes was Menander who led an invasion into the heart of India and challenged the power of Pushyamitra of the Sunga dynasty as related above. Menander was beaten back and the Bactrian power soon commenced to decline. The Greek dynasty came to an end with Heliocles, the last Greek king, and the establishment of the Saka supremacy in 125 B.C.

The Indo-Parthians then became powerful in the Western Frontier of India and their king Manes ruled in Kabul and the Punjab about 120 B.C. One of his successors Gandophores (20-60 A.D.) who conquered Sind is closely connected by Christian tradition with St. Thomas. It is said

that the Christian saint came to the court of Gandophores and then went to Southern India and the shrine of San Thome, near Madras, was named after him. In the first century after Christ, Kadphises II king of the Kushans annexed the Punjab and the Indo-Parthians were driven from the country by the new invaders.

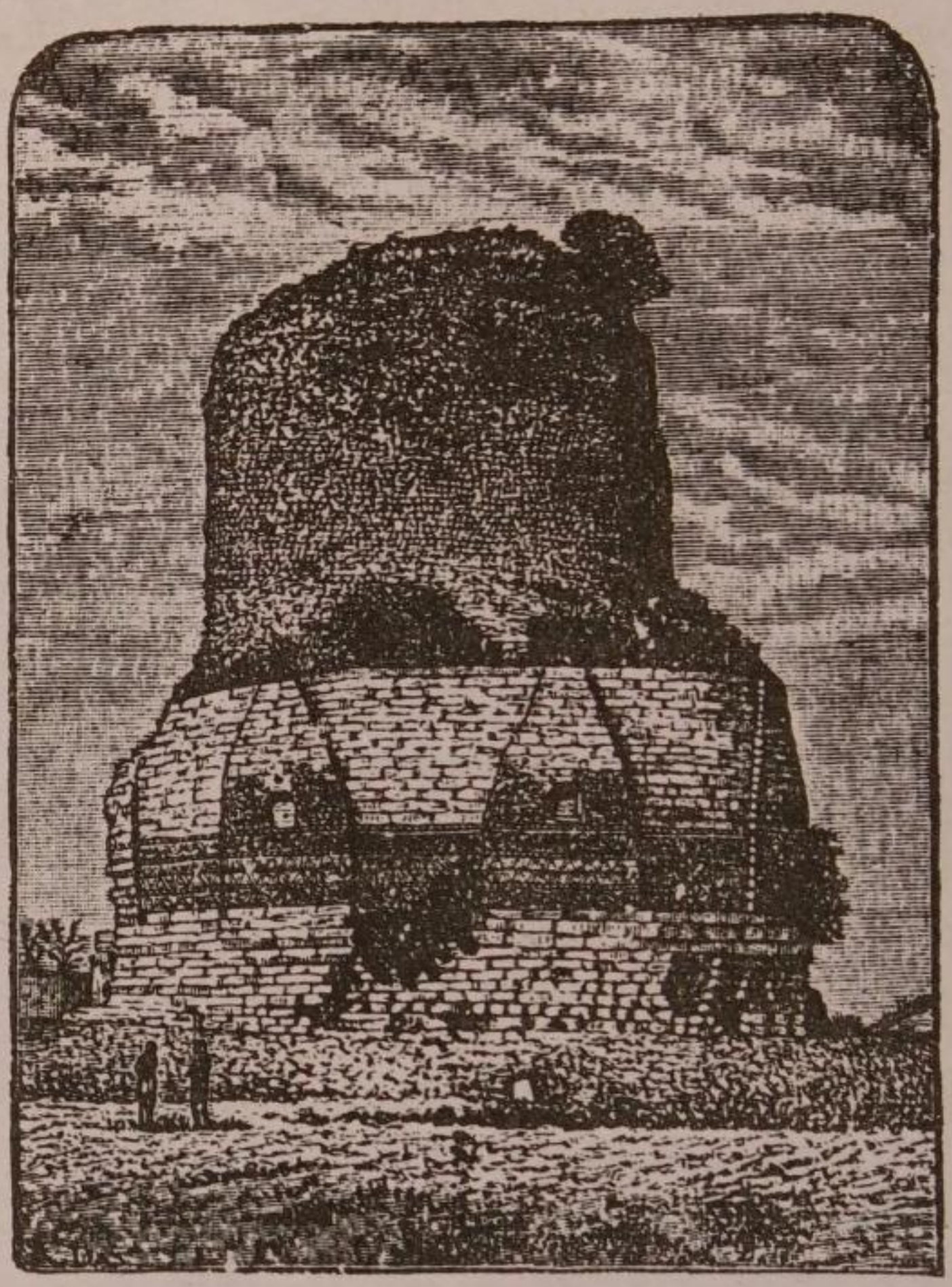
The Kushans.

The Kushan tribe of the Yeuh-chi race became powerful under Kadphises I and conquered Kabul and Kashmir in 20 A.D. His successor Kadphises II annexed the Punjab and extended his conquest over a considerable portion of the Gangetic plain. Kanishka, the most celebrated of the Kushan Kings came next and ruled from 78 to 120 A.D. He conquered Kashgar, Yarkand and Khotan in the north, and his Indian Empire extended to the Vindhya mountains in the South. It is believed that he founded the Saka Era which runs from 78 A.D. He was a zealous Buddhist and held a council to settle the scriptures of the Northern Buddhists as the Council of Asoka the Great had settled the scripture of the Southern Buddhists. Kanishka was succeeded by his son Huvishka who founded the town of Hashkapura and ruled over Kabul, Kashmir and Mathura, He was a great patron of Buddhism. At his death Buddhism was supplanted by Hinduism in Kashmir and the Great Kushan Empire fell a prey to the invading hordes of the white Huns.

Architecture, Sculpture and Painting—The Arts received a great development in the Buddhist Age. Nagnajit composed a work on architecture, sculpture and painting, and the first specimens of these arts, which are now to be found in India, belong to the Buddhist Age.

We have alluded to the stone pillars, on which Asoka inscribed his edicts in several parts of India, and later kings continued to erect such pillars. Buddhist Stupas or topes were also constructed in holy spots; the Stupas of Sanchi in Bhopal are the most famous, and the Stupas of Svarnath, near Benares, have been seen by many Hindus who have visited that holy city. The rails round these Stupas were also of stone, and were most elaborately and beautifully carved; and the best specimens of Hindu sculpture are to be

found on these rails. "Some animals," says Dr. Fergusson,



SVARNATH TOPE.

"such as elephants, deer and monkeys, are better represented there than in any sculptures known in any part of the world; so too are some trees; and the architectural details are cut with an elegance and precision which are very admirable. The human figures, too, though very different from our standard of beauty and grace, are truthful to nature, and, where grouped together, combine to express the action intended with singular felicity. For an honest, purpose-like pre-Raphælite kind of art, there is probably nothing much better to be found anywhere."

The Chaityas, or churches of the Buddhists, were remarkable edifices, as they were not built and constructed with pieces of stone, but were excavated in mountains and rocks. They

have, therefore, no exterior except the frontage, and the skill of the architect was displayed in the beauty and the arrangement of the interior. The most remarkable Chaitya in India is at Karli, on the way from Bombay to Poona. It measures 126 feet by 46 feet, and the ornamented pillars inside are arranged very much as in Christian churches.

Viharas or monasteries were also excavated in rocks, and the Ajanta Viharas, which were seen by Houen Tsang, still exist. There is generally a hall in the centre, with pillars and aisles all round, and behind these are solitary cells for monks. Some of the Ajanta Viharas have their walls covered with fresco painting representing scenes from the life of Buddha or from the legends of saints. The figures in the painting are natural and elegant, the human faces are mild and pleasant, and the female figures have a softness and a mild grace which mark them as peculiarly Indian.

The science of Medicine made much progress in the Buddhist Age; and Charaka and Susruta are the brightest names in Hindu medicine.

Buddhism declined after the fifth century A. D., and Buddhist art, too, has few notable specimens after this date.

The Gupta Empire. Chandragupta. A.D. 320-335.

A great dynasty of Kings generally known as the Guptas of Kanouj became supreme in India in the fourth Century after Christ. The origin of the Guptas is lost in obscurity, but the dynasty appears to have attained fame under a local chief named Chandragupta who originally ruled over a small kingdom in the vicinity of Pataliputra. By an advantageous marriage with a princess of the famous Lichhavi clan, which at that time was all powerful in that ancient city, Chandragupta I was able to assume most extensive regal powers and to extend his dominion over the provinces of Oudh and Tirhut. He was succeeded in 330 A.D. by his son Samudragupta who

Samudragupta A.D. 335-375.

inherited his father's spirit of enterprise and commenced a series of conquests which has earned for him the title of the Indian Napoleon. Having first subjugated and exterminated the

princes of Northern India, he turned to the south and led his victorious army almost to the extremity of the peninsula. He conquered the kings of Kanchi (Conjiveram) and Kerala (Travancore) and returned home along the western coast through the Maharatta country laden with glory. His northern wars however were more fruitful of permanent results than the southern campaign and secured for him a vast empire extending over the whole of Northern India.

We have evidence that in the reign of Samudragupta communication existed between the Court of Magadha and Ceylon. Meghavarna, the Ceylonese king, sent a mission to the Indian monarch with a proposal to found a Buddhist monastery on Indian soil. Samudragupta welcomed the idea, and very shortly after it was erected near the holy tree at Bodh Gaya, perhaps the most magnificent and most costly of religious houses dedicated to the cause of Buddhism. The monastery no longer exists and to-day a sacred mound marks the spot where it stood.

Samudragupta was an enlightened and accomplished monarch. He was a patron of the fine arts and was himself a poet and musician of considerable talent. He died in 375 A.D. leaving the throne to his son Chandragupta II who assumed the title of Vikramaditya.

Chandragupta II A.D. 375-413,

Chandragupta II inherited the aggressive policy of his father and soon after his accession to the throne led a number of invasions into the western provinces. He crushed the Satrap power of Malwa and extended his sway over Gujrat and the peninsula of Kathiwar. He thus added to the conquests of his father and ruled over a mighty empire that extended from the Bay of Bengal to the Arabian Sea and from the Punjab to the banks of the river Narmadda. He removed the official head quarters from Pataliputra to the more centrally situated city of Ajodhya for administrative reasons. The magnificence of his court and the excellence of his government are described by a Chinese pilgrim Fa Hian who visited India between 405-411 A.D.

Fa Hian's account of India:—The Chinese pilgrim Fa Hian visited India in the beginning of the fifth century after Christ, when the glorious reign of Samudragupta had come to a close. He has left us a fairly comprehensive account of the people, their arts, their learning, and their civilization. He speaks thus of Northern India, extending from Mathura to Behar, which was then known as Madhyadesa : "The people are well off, without poll-tax or official restrictions ; only those who till the royal lands return a portion of the profit of the land. If they desire to go, they go ; if they like to stop, they stop. The kings govern without corporal punishment. Criminals are fined according to circumstances, lightly or heavily. Even in cases of repeated rebellion, they only cut off the right hand. The king's personal attendants who guard him on the right and left have fixed salaries. Throughout the country the people kill no living thing, nor drink wine, nor do they eat garlic or onions, with the exception of Chandals only."

Fa Hian travelled through Mathura, Kanouj, and Kosala, and came to Pataliputra, or Patna, where the last Andhra kings were still holding a feeble sway amidst the ruins of Asoka's magnificent palaces. "The walls, door-ways and the sculptured designs," says the astonished pilgrim, "are no human work. The ruins still exist." The traveller then visted Rajagriha, Gaya, Benares, and Champa (near modern Bhagalpur), and then came to Tamralipti or Tumlook, then a great seaport near the mouth of the Ganges. After a stay of two years in the sea-port, Fa Hian shipped himself on board a great merchant vessel, and went to Ceylon. There he remained for two years, and then left in another merchant vessel with a crew of 200 men for his native country,

A great tempest arose in the way, but gradually abated, and after a voyage of 90 days, the vessel reached Yepoti (Java), where, according to Fa Hian, Brahmans and Hinduism flourished at the time. Thence Fa Hian embarked in another merchant vessel with a crew of 300 men and after a voyage of 82 days reached the southern coast of China.

Chandragupta was succeeded by his son Kumaragupta, about whom we have very little information. It is probable that the Empire of Chandragupta II continued unimpaired and undiminished in the hands of his son and that the invasions of the white Huns, which commenced about the middle of the 5th century, did not as yet seriously challenge the Magadha power.

Kumaragupta A.D. 413-455.

The white Huns belonged to the same race that convulsed Asia and Europe under the famous conquerer Attila. They issued from the steppes of Central Asia, quickly overran Persia and commenced to pour into India in successive streams. Skandhagupta, the successor of Kumaragupta, revived the memories of Chandragupta and Samudragupta by inflicting a crushing defeat upon these invaders. He beat back the Huns and he boasts in an inscription that his fame was acknowledged even by the enemies in the country of the Mlechchas. The Mlechchas however had their revenge : and Toramana, a Hun, wrested eastern Malwa from the Guptas before the end of the 5th century. Toramana's son the redoubtable Mihirakula began his career of conquests and completed the destruction of the Gupta Empire in the sixth century. The tide of foreign conquests was at last checked by the concerted action of Indian princes under the joint leadership of Baladitya, the nephew of Skandagupta, and Yasodharman the king of Malwa. Mihirakula was defeated in a great battle and the power of the Huns was completely shattered.

Huns.

It is a matter of some surprise that the identity of Vikramaditya the Great who plays the hero in so many Hindu legends is still shrouded in obscurity. Chandragupta II, the conqueror of Malwa, Gujrat and Kathiwar, has been supposed by some historians to be the great Vikramaditya whose reign witnessed the revival of Sanskrit literature and whose court is popularly believed to have been adorned by the poet Kalidasa and his eight literary and scientific

Vikramaditya the Great.

compeers, constituting the Nava Ratna or the Nine Gems. On the other hand, there is evidence to support the claims of Yasodharman of Malwa to be indentified as the Vikramaditya of the popular legends. It is said that this prince after the defeat of Mihirakula consolidated the whole of northern India under his powerful rule and encouraged arts, literature and science in which great results were achieved. The Malavas had an old era of their own which they reckoned from the date of their tribal constitution in 56 B.C. When Yasodharman became supreme in Ujjayini and in northern India, the ancient era came to be known as Vikramaditya's era. These are some of the circumstances that support the theory that the Great Vikramaditya was no other than Yasodharman of Malwa, the conqueror of Mihirakula. But, as has been said before, the matter still remains in the region of doubt, and a definite pronouncement in favour of either view is not possible to-day.

Revival in Literature.

In literature the history of the Vikramadityan Age opens with the brilliant name of Kalidasa. His creations of fancy seem to live and move among us; his matchless melody of verse never ceases to please; and his inexhaustible and apt similes are as natural and as profuse as the wild flowers of an Indian jungle, and quite as surprising and sweet.

Kalidasa's Sakuntala is the best Indian drama; his Raghuvansa and Kumara Sambhaba are the best narrative poems; and his Meghaduta is the sweetest descriptive poem in Sanskrit. His name stands high in the rolls of Hindu poets, second only to the authors of the immortal Mahabharata and Ramayana.

Shortly after Kalidasa lived Bharavi, also in the sixth century, His Kiratarjuniyam lacks the creative fancy and the sweetness of Kalidasa's composition, but is vigorous and spirited.

The works of great astronomers like *Parasara* and *Garga* were handed down from ancient times; but a new astronomer, *Aryabhatta*, rose in the fifth century after Christ. He was

born in Pataliputra in 476 A. D., and maintained the theory of the revolution of the earth on its own axis, and also spoke of the solar zodiac which the Hindus borrowed from the Greeks. He was followed by Varahamihira, one of the "*nine gems*" of Vikramaditya's Court, who recast the five older *Siddhantas*, and also composed a great original astronomical work. He was succeeded by the astronomer Brahmagupta who wrote in 628 A. D.

CHAPTER V.

SILADITYA II: RISE OF THE RAJPUTS:

THE MINOR KINGDOMS.

A.D. 600 to A.D. 1200.

Siladitya II A.D. 606-647.

The history of the Magadha Empire loses it importance with the death of Baladitya, the famous conquerer of the Huns, and the latter half of the sixth century is wrapped in obscurity. Our information remains meagre and contradictory until we come to the famous name, Siladitya II, the Sriharsa of Sanskrit literature, when the veil of oblivion is suddenly lifted, and we are permitted to resume once more the thread of history with the reign of the most powerful monarch of the period.

Siladitya II was the son of Prabhakara-Vardhana, the king of Thaneswar who married a Magadha Princess and made large acquisitions of territory from his wars with the Huns and the Malavas. Prabhakara-Vardhana died in 606 and was succeeded by his eldest son Rajya-Vardhava—a prince who reigned for a few months only and was treacherously assassinated while engaged in a war with the king of Malava. Rajya-Vardhana was succeeded by his younger brother Siladitya II whose glorious reign lasted from A.D. 606 to 647.

When Siladitya ascended the Throne he found himself surrounded by enemies. In a short time however the vigourous young Emperor conquered all his enemies and became the master of Northern India. He attacked the territory of Valabhi or eastern Kahiawar and defeated its King Dhruvasena (Dhruvabhata) II. He made war on Pulakesin II the greatest monarch of the Chalukya dynasty and extended his Empire to the northern bank of the river Narmada. He then became the master of the northern half of India, which included the provinces of Bengal, Ujjayini, Malwa and Valabhi.

Kanouj was now the Capital of Northern India, and when the Chinese traveller Houen Tsang came to Kanouj about 640 he found twenty princes from different parts of India attending the quinquennial Buddhist festival which Siladitya II was celebrating with great pomp. It is remarkable that the King of Kamrupa or Assam, a staunch Hindu Prince, attended the Buddhist ceremony as an hououred guest and this is an indication of the mutual good feeling which existed between ths followers of the two creeds. Siladitya himself was a Buddhist but he respected and honoured Hindu Brahmans and made gifts to them as well as to Buddhist Sramans. Siladitya is the reputed author of the Ratnavali drama, while the renowned novelists Dandin and Banabhatta were his courtiers ; Bhartrihari, author of Bhattikavya and the Satakas, also lived in his age.

Siladitya II died about 647. We know very little of his successors, till we come to the time of Yasovarman who reigned from about 710 to 730. He was a week prince, and was defeated in war by the powerful king of Kashmir. What makes this incident famous, is that the great dramatist Bhavabhuti, who lived in Yasovarman's court in Kanouj, was taken away to Kashmir by the conqueror. The history of Northern India becomes obscure after this period.

Houen Tsang's Account of India.—Over two centuries after Fa Hian, we have the account of another Chinese pilgrim, Houen Tsang. He visited India about 630 A. D. He travelled and lived here for many years, and has left a full account of the different kingdoms and their people which is exceedingly valuable. He travelled through Kashmir and Mathura, and visited the Kuru-Kshetra battle-field and the holy shrine of Hardwar, where hundreds and thousands of people gathered to bathe and wash in the Ganges. Kanouj was then the capital of Siladitya II., Emperor of Northern India. Siladitya was a Buddhist, and celebrated with great pomp the quinquennial festival to which twenty kings from different parts of India were invited, as has been said before.

Passing through Ayodhya, Houen Tsang came to Prayaga, where Hindus came in great numbers to bathe, and also to fast and to die in the hope of a happier life in heaven. Benares was another holy place where the god Mahesvara was worshipped, and there were twenty Hindu temples. There was a copper statue of Mahesvara 100 feet high, "its appearance," says Houen Tsang "is grave and majestic, and appears as though really living."

The Buddhist pilgrim remained long in Magadha, which was for him full of holy associations connected with the life and acts of Gautama Buddha. Pataliputra was now in ruins but the pilgrim visited the monasteries at Gaya and the University of Nalanda, then the greatest religious and educational institution in India. Houen Tsang says :—"Learned men from different cities, on this account, who desire to acquire quickly a renown for discussion, came here in multitudes to settle their doubts, and then the streams of knowledge spread far and wide." The great Vihara or monastery of Nalanda was worthy of it. Four kings contributed towards its construction ; when it was completed, men came from a distance of 2,000 miles to attend the assembly that was held.

Passing through Hiranya Parvata (near Monghyr) and Champa (near Bhagalpur) our traveller came to Bengal, which was then divided into five kingdoms, *viz.*, Pundra or North Bengal, Kamarupa or Assam, Samatata or East Bengal, Karna Suvarna or West Bengal, and Tamralipti, the south-western sea-coast. Pundra was thickly populated and rich in all kinds of grain produce. At Kamarupa the people were simple and honest, small stature and dark yellow complexion, and spoke a language different from that of India. The people of Samatata were small and dark, but hardy and fond of learning and diligent in its acquisition,—a description which applies to the people of East Bengal to the present day. At Tamralipti the people were hardy and brave, but quick and hasty. Karna Suvarna was thickly populated, and the people were fond of learning and honest.

Turning southwards, Houen Tsang now passed through Orissa where the people spoke a different language from that of Northern India. He went through Kalinga and the great Andhra country, and came to two mountain monasteries, Purvisila and Aparasila, the latter of which has been idenified with the Amaravati tope near the mouth of the Krishna river.

South of the Krishna was the Chola and Dravida and Malakuta kingdoms; and turning northwards from these places, Houen Tsang at last came to the country of the Maharashtras, then one of the bravest nations in India "To their benefactors," says Houen Tsang, "they are grateful, to their enemies, relentless. If they are insulted they will risk their lives to avenge themselves. If they are asked to help one in distress, they will forget themselves in their haste to render assistance. If they are going to seek revenge, they first give their enemy warning; then, each being armed, they attack each other with spears. If a general loses a battle, they do not inflict punishment, but present him with woman's clothes, so he is driven to seek death for himself."

On the eastern frontier of the Maharashtra country Houen Tsang saw the Ajanta caves. He then passed on to Malwa, and thence to the flourishing kingdom of the Valabhis in the Katiawar Peninsula. The maritime trade brought immense wealth to the people. "There are," says our traveller, "some hundred families or so who possess a hundred lakhs. The rare and valuable products of distant regions are stored here in great quantities." After passing through Gujrat, Ujjayini and Sindh, Houen Tsang left India and returned to China in 645.

It should be noted that Houen Tsang found Hinduism and Buddhism, Hindu temples and Buddhist monasteries, flourishing sfde by side almost in every kingdom through which he passed. Indeed, excepting the acts of a few persecuting kings, religious persecution was almost unknown in ancient India; and Buddhism and Hinduism flourished in mutual respect and peaceful toleration of each other for over a thousand years. It is with pleasure also that we note that the Chinese, as well as

the Greeks, bear the same testimony to the honesty, the uprightness, and the truthfulness of the ancient Hindus. "With respect to the ordinary people," says Houen Tsang, "although they are naturally light minded, yet they are upright and honourable. In money matters they are without craft, and in administering justice they are considerate. They dread the retribution of another state of existence, and make light of the things of the present world. They are not deceitful or treacherous in their conduct, and are faithful to their oaths and promises."

We will make one more extract from Houen Tsang's travels relating to the system of administration in the olden times: "The private demesnes of the Crown are divided tnto four principal portions, the first is for carrying on the affairs of the state and providing sacrificial offerings, the second is for providing subsidies for the ministers and chief officers of state; the third is for rewarding men of distinguished ability; and the fourth is for charity to religious bodies whereby the field of merit is cultivated. Hence the taxes of the people are light, and the personal service required of them is moderate; each one keeps his own wordly goods in peace, and all till the ground for their subsistence. Those who cultivate the royal estates pay one-sixth part of the produce as tribute. The merchants, who engage in commerce, come and go in carrying out their transactions. The river passage and the road barriers are open on payment of a small toll. When the public works require it, labour is exacted, but paid for. The payment is in strict proportions to the work done. The military guard of the frontiers go out to punish the refractory. They also mount guard at night round the palace. The soldiers are levied according to the requirements of the service; they are promised certain payment, and are publicly enrolled. The governors, ministers, magistrates, and officials have each a portion of land assigned to them for their personal support."

The Rajputs.—The three brilliant centuries, which opened with Vikramaditya and Kalidasa, closed with the great Sankara-

charyya who lived early in the ninth century, and revived the Vedanta religion and philosophy in India. Sankara was the successor of Kumarila, and both strove to revive the Hindu faith. Then followed what may be called the Dark Age of India. As western Europe after the fall of the Roman Empire remained engulfed in obscurity for about five centuries, till the Germanic tribes issued from their forests in the north and laid the foundations of modern Europe, so Hindustan remained in darkness from the ninth century, until the Rajputs issued from their wild countries in the west and the south, conquered and founded new kingdoms. The Chauhan Rajputs established themselves in Ajmere, the Paramara in Malwa, the Chaura in Gujrat, the Gihlot in Mewar, and the Chandella in Bundelkhand. India was parcelled out into a number of small kingdoms which, as we shall see, made the work of conquest so easy for the Mahomedans.

Kashmir.—Kashmir has a connected history called the Rajatarangini by Kalhana, a Pundit, from the time of Kanishka in the first century after Chirst to the Mahomedan conquest. Thirty kings are said to have ruled Kashmir after Kanishka, and then Matrigupta was helped to the throne in the middle of sixth century A. D. by his friend and patron Vikramaditya the great. His successor is said to have defeated Siladitya and brought back from Ujjayini the throne of Kashmir. One of his successors was the powerful Lalitaditya who conquered Kanouj and brought away the poet Bhavahbuti to his own Court. He carried his conquering arms as far as Bengal and the Karnatic, and returned through the Vindhyas and Avanti. He died while leading an expedition across the Himalayas to conquer the unexplored north. Another famous name was that of Avantivarman, who was also a powerful conqueror. He built in the ninth century a new capital called Avantipura, the ruins of which are still visited by travellers in Kashmir. After him the history of Kashmir is mainly a story of weak and profligate kings and queens, and of civil wars.

Gujrat.—The ancient Hindu Kingdom of Saurashtra, rich in the legends of Krishna, was founded on the south coast

of the Katiawar Peninsula in the Epic Age, over a thousand years before Christ. It formed a portion of the extensive empire of Chandragupta and Asoka in the fourth and third centuries before Christ, and then passed under the rule of Kanishka in the first century after Christ. After Kanishka's death his vassals, the Shah Kings, became independent. Later on the Valabhis under Bhataraka founded a powerful kingdom there. The dynasty of Bhataraka reigned for over three hundred years (460-780).

Houen Tsang when he visited this country found the Valabhis flourishing and much given to trade ; and Valabhipura, near modern Bhaonagar, was a centre of the sea-borne trade. About 780, however, the Chalukya Rajputs from the south forced their way into Gujrat, destsoyed the Valabhi kingdom, and founded their new capital at Anhilwara Pattan which rose in power and fame. Another Rajput dynasty wrested the kingdom from the Chalukyas about 980, and the ruling prince of this dynasty, gallantly, but vainly, tried to oppose the march of Mahmud of Ghazni when he came to sack the temple of Somnath Pattan.* Mahmud's invasion left no lasting result, and the same dynasty continued to rule in Gujrat.

The Deccan.—The great Andhras founded a powerful kingdom in the Deccan several centuries before Christ, and held sway till some centuries after Christ. Then the Chalukya Rajputs came and conquered the Deccan and ruled from the fifth to the latter end of the twelfth century. The western branch of this royal house held sway in the Konkan and the Maharashtra country, and had its capital at Kalyan. Jaya Sinha, the founder of this branch, ascended the throne iu 470. His sixth successor, Pulakesin II was the great and powerful

* The reader must distinguish between Anhilwara Pattan and Somnath Pattan, The former, north of modern Ahmedabad, was the Hindu capital of Gujrat from the close of the eighth to the close of the thirteenth century, when it was conquered by Alla-uddin Khilji. The latter was a seaport in the south of Katiawar Peninsula, within the ancient Hindu Kingdom of Saurashtra, and is otherwise known as Prabhas Pattan connected with the legends of Krishna.

rival of Kanouj, add was reigning when Houen Tsang visited the country, Siladitya conquered all Northern India, but could not conquer Pulakesin and his Mahrattas. Some of the great Hindu temples of Ellora were built in the 8th or 9th century A. D. The power of the dynasty was subverted for a time in the beginning of the tenth century, but was re-established within the same century, and continued till the extinction of the dynasty in 1189. The Yadava kings of Deoghar then succeded, and the last of them, Rama Chandra, was conquered by Alla-uddin Khilji.

The Eastern branch of the Chalukyas ruled in the Eastern Deccan, from the mouths of the Krishna to the frontiers of Cuttack, and had their capital at Rajamandri. Vishnu Vardhana founded this dynasty in 605, and the old family managed to regain their power after every revolution until the kingdom passed by marriage to Rajendra Chola, the sovereign of Southern India (south of the Krishna), and then the most powerful ruler in India.

Southern India.—The sister kingdoms of Chola, Chera and Pandya existed to the south of the Krishna river from before the Christian Era. Chola was the eastern sea board—along the Kaveri river and to its north—and had its capital in the classic town of Kanchi, or the modern Conjeveram. Chera was the western sea-board and included Malabar and Travancore. And Pandya was in the exteme south, including the modern districts of Tinnevelly and Madura.

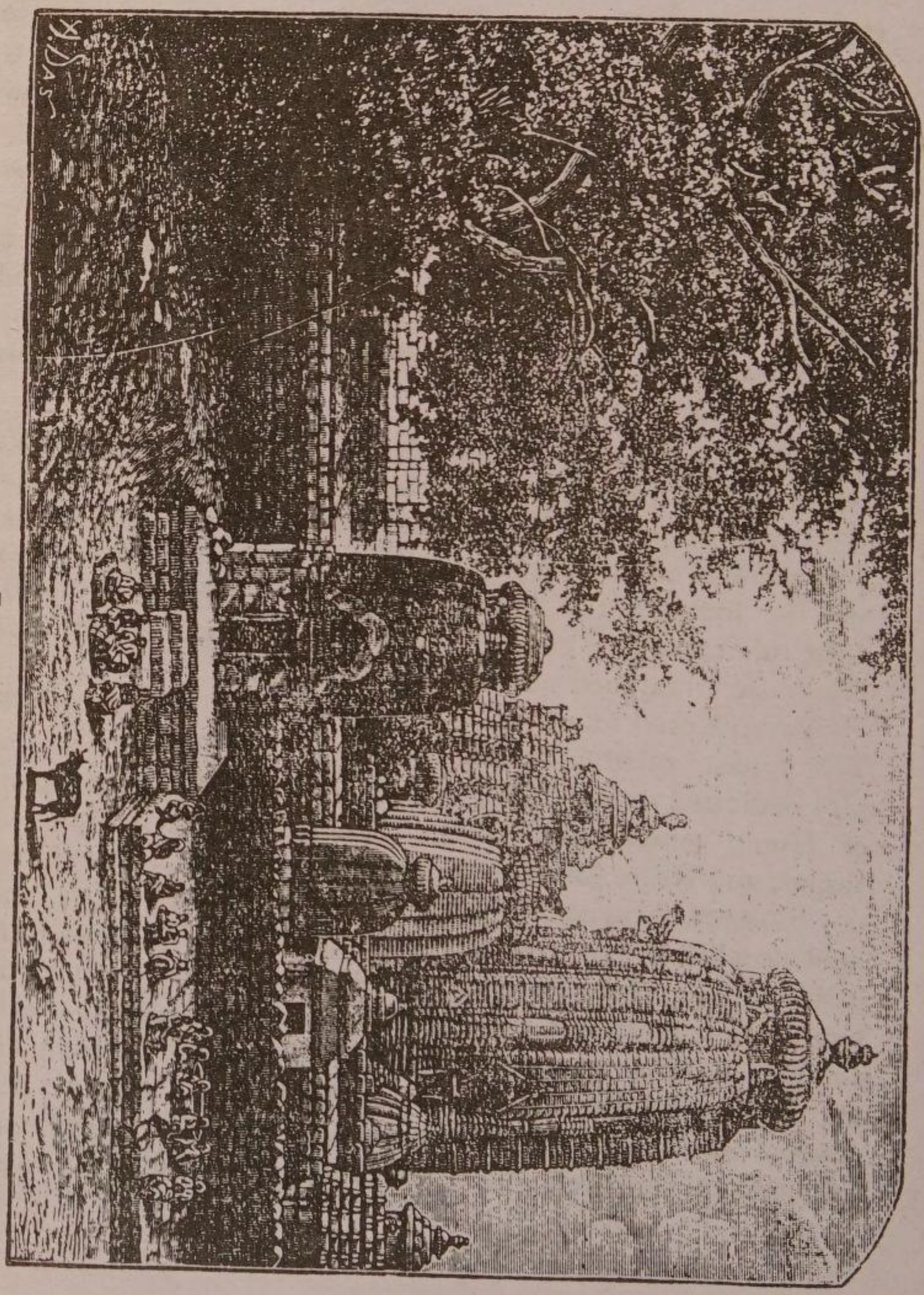
Pandya was the most ancient of the three sister kingdoms, and is said to have been so named because it was founded hy descendants of the Pandava race, who came here by the sea from Gujrat, and founded a capital which they named Mathura (Madura). Anyhow it is certain that the Pandya kingdom was sufficiently civilized, immediately before and after the Christian era, to carry on a brisk trade with European nations. The Cholas, however, rose to supreme power in later times, and Rajendra Chola annexed Eastern Deccan, and was the master of Southern India, in the eleventh century after Christ.

As elsewhere in India, the Rajputs came and conquered in Southern India. The Ballala Rajputs rose in the tenth century, and founded a powerful kingdom on the ruins of the three sister kingdoms in the eleventh century, and ruled over the whole of the Karnatic. They built the Hullabid temple one of the finest specimens of Hindu architecture. After nearly three hundred years they were subverted by the Mahomedans in 1310. Another great Rajput House, the Kakatis, rose in Warrangal in Eastern Deccan towards the close of the eleventh century, but their power was also subverted in 1323 by the Mahomedans. The more distinguished kingdom of Vijayanagar was founded in 1344 and lasted for over two centuries, until the last king was beaten by the Mahomedans in the battle of Telicota in 1565. But of this we will speak later on.

Orissa.—Turning northwards we come to Orissa. Asoka's conquest of Kalinga brought Orissa in closer contact with the West, and generations of Buddhist kings ruled in the province. The remains of Buddhist caves, palaces, and inscriptions may still be found in the Khandagiri and Udayagiri caves. Buddhist rule came to a close in the fifth century after Christ, and Hinduism triumphed under a new dynasty.

Yayati Kesari founded the Kesari or "Lion" dynasty in 476. The dynasty ruled in Bhubaneswar, and built those great temples dedicated to Siva, which are the oldest existing specimens of Hindu temple architecture. They also had a capital at Jajpur, and Nripa Kesari founded Cuttack in 950. The Ganga or "Gangetic" dynasty succeeded the Kesaris in 1132, and held sway till 1534. Vishnu, or Krishna, was the favourite deity of this dynasty. Ananga Bhima of this line built the temple of Jagannath in 1174. Purushottama, a later king who ruled at the close of the fifteenth century, carried his conquering arms to the south, and defeated the king of Kanchi and married his daughter. His successor Pratapa Rudra was ruling when the great Vaishnava reformer Chaitanya visited Orissa.

After the extinction of the Gangectic House, five kings of a new dynasty ruled, after which the country was conquered by the Moslems under Kalapahar in 1560.



BHUBANESWAR.

Bengal.—Lastly, we turn to the history of Bengal. When Magasthenes visited India in the fourth century B. C., he found several powerful kingdoms in Bengal, which he called by the general name of Kalinga. And the conquest of Kalinga by Asoka the Great in the third century brought Bengal into closer contact with the West.

Buddhism and Hinduism flourished side by side in Bengal when Houen Tsang came to this province abont 640, and the account weich the Chinese traveller gave of Bengal has been alluded to before. The province was then divided into five powerful kingdoms, *viz.*, Pundra, or North Bengal: Samatata, or East Bengal; Kamrupa, or Assam; Tamralipiti, or South Bengal; and Karna Suvarna, or West Bengal,

In the ninth century, the Rajputs, then masters of all India founded the Pala dynasty of Bengal. Gopala began his reign about 850, and was the master of all Magadha and Bengal. Dharmapala succeeded him, and his successor Devapala, who ascended the throne about 900, is said to have conquered the whole of Northern India from the Himalayas to the Vindhyas, as far as Assam to the east. Two kings succeded; and then we come to the time of Rajyapala, who was still master of all Northern India, and held Kanouj under his sway, when Sultan Mahmud of Ghazni invaded India and came to Kanouj.

After the retreat of Sultan Mahmud, Rajyapala's succes sor, Mahipala, founded a new capital at Bari about 1026. He reigned for fifty-two years and extended his supremacy as far as Orissa in the south. He was, however, the last great king of the dynasty. The Sena Rajas of Eastern Bengal now rose in power, and gradually extended their possessions west-wards until they were masters of all Bengal.

The origin of the Sena Rajas of Eastern Bengal is lost in obscurity. Adi Sura, or Vira Sena, was the founder of the dynasty, and ruled probably in the tenth century, and brought some learned Brahmans and Kayasthas from Kanouj to Bengal.

Ballala, who ruled in the eleventh century, made a classification of the Brahmans and Kayasthas of Bengal, and made some rules about Kulins, which have been much abused in more recent times. Lakshmana, Madhava and Kesava then successively filled the throne, and then the last Hindu King, Lakshmaneya, ascended it in 1142. He had a long and prosperous reign of over sixty years, and in his old age Bangal was conquered by the Musalmans.

CHAPTER VI.

THE DARK AGE IN INDIA.

Later Hindu Civilization.

The Dark Age: Siladitya II was the last great ruler whose dominion extended over the whole of Northern India. His death marks the gradual dismemberment of the Empire till it was consolidated once more under the Mahomedan sway. The brilliant Vikramadityan Age may be said to close about 750 A.D., and for two centuries and a half Northern India remained engulfed in obscurity until the Rajputs arose with their feudal institutions about the close of the tenth century. This period of two centuries and a half forms the Dark Age of India; and during this period, Northern India has no history. No great dynasties or princes reigned, no great works were composed, no discoveries were made in science. Ancient dynasties and nations became lifeless. Ujjayini, Kanouj and Magadha lost their glory and their power.

Literature.—The brightest name in Sanskrit literature during this period is that of Bhavabhuti, the author of *Malati Madhava*, *Mahvira Charita* and *Uttara Rama Charita*. In the richness of his creative fancy, the wild vigour of his conception and delineations he certainly equals if, he do not surpass, Kalidasa. He was a native of Berar and went to Kanouj and attached himself to the court of Yasodharman, and thence he went with the king of Kashmir, and settled in Kashmir, where he probably died about 750, and with his death ended the most brilliant epoch in Sanskrit literature. The next name of any importance is that of Magha who lived in the court of King Bhoja of Malwa in the century and composed the poem *Sishupalabadha*. Harsha, probably of Benares, composed *Naisadha*. The melodious lyrical drama, *Gitagovinda*

was written by Jayadeva of Bengal who lived in the twelfth century in the court of Lakshmana Sena. A number of fairy tales and fables were composed during this period. One of the few historical works extant in Sanskrit literature is the *Rajatarangini*, a chronicle of the Kings of Kashmir, written by Kalhana in the middle of the twelfth century.

In Arithmetic the Decimal Notation discovered by the Hindus was carried to Europe by the Arabs and that branch of mathemetics was raised to a science. The great astronomer Bhaskara Acharya, author of *Sidhanta-siromani* lived in the twelfth century and his solutions of great algebraical problems were not known in Europe till the eighteenth century.

Revival in Architecture, and Sculpture :—Architecture, especially that variety of it known as temple architecture, showed splendid development at this time and formed the sole exception to the degeneration and decay that characterised every phase of national life. Lofty and imposing temples were constructed in all directions. The most remarkable specimens of such architecture are to be found in Orissa and in Southern India, those of Northern India having suffered at the hands of the Mahomedans few remains are to be found at the present day. The great temple of Bhubaneswar was built about 650, the Black pagoda of Kanarek was probably constructed in the ninth century, and the far-famed and still scared temple Jagannath at Puri was reared in 1174. The famous temples of Ellora were carved out of solid rock in the ninth century. The great temples of Tanjore, Madura, Vijayanagar and Ramessaram were constructed after the thirteenth century.

Hinduism : New and Old.—The most notable event in the history of this period is the revival of Hinduism. Hinduism and Buddhism had long flourished in harmony side by side, but under the influence of the latter the former was undergoing a change. The simple Vedic sacrifices fell into disuse and pompous celebrations and the worship of images were

introduced in imitation of the Buddhists. The Vedic religion insisted on the worship of the powers of Nature, called Indra or Surja, Agni or Varuna. This simple faith of the early Hindus was succeeded by the Puranic religion which classed all these elemental gods as deities, but recognised far above and beyond them the Supreme Being in His triple form Brahma the Creator, Vishnu the Preserver, and Siva the Destroyer. The recognition of the Hindu Trinity is the distinctive feature of Puranic Hinduism. The 18 Puranas consisting of 400,000 slokas are divided into three classes, viz., those sacred to Brahma, Vishnu and Mahesvara respectively. While the Puranas narrate the legends of gods and goddesses, another class of works, called the Dharma shastras, lay down the rules of conduct for men.

Revival of Hinduism.—The doctrines of the Upanishads were too abstruse and lofty for the common people. But the legends of the Puranas were easily intelligible to all, and the peculiar fascination that these legends of innumerable gods and goddesses, images, temples and shrines exercised over the popular mind secured a large number of adherents to the orthodox faith. Further, Buddhism was deprived of encouragement and support from the rulers of States. Lastly, Buddhism suffered from a lack of religious teachers who could stem the tide of conversion to the orthodox faith or meet the attacks of the redoubted champions such as Hinduism produced at this period. Two of these latter who are specially noteworthy are Kumarila Bhatta and Sankaracharya.

Kumarila Bhatta, who lived in the 7th century after Christ, wrote the celebrated Vartika or commentary on the *Purva Mimansa Sutras*, and was a powerful champion of Hinduism and the most uncompromising opponent of Buddhism. He not only vindicated the ancient rites of the Vedas and proclaimed against the heterodox opinions of the Buddhists, but he denied them any consideration even when they happened to agree with the Veda. The work so ably begun by him was carried on with even greater success by the celebrated theolo-

gian Sankaracharya. He was born in 788 A.D. and is well known as the author of commentaries on the *Vedanta Sutras* and the *Gita.* In boldness, depth and subtlety of speculation they are hard to beat and they bear eloquent testimony to his great genius and deep erudition. To him is due the triumph of Hinduism and the overthrow and the ultimate banishment of Buddhism from India.

Alberuni.—A vivid picture of the closing period of this epoch is supplied to us by a cultured foreigner, Alberuni, or, as his compatriots call him, Abu Raihan. He was born in 973 A.D. in the territory of modern Khiva and visited India at the time of the invasion of Mahmud of Ghazni. With regard to the Hindus, the fact which struck Alberuni most unfavourably was their complete isolation from other nations of the earth, their ignorance of the outside world, their want of sympathy and communication with other peoples whom they call *Mlechchas.* In political matters, India was in the last days of her decline when he wrote. The vast country which had owned the sway or the supremacy of the great Vikramaditya in the sixth century was now parcelled out among petty kings and chiefs, all independent of each other, and often warring with each other. In social and religious matters, too, there was ample evidence of national stagnation and decay. From some brief remarks of his it appears that the Vaisyas—the great body of the Aryan people—were fast degenerating to the rank of Sudras. It also appears that the practices of early marriage, of compulsory widowhood and of the rite of *Sati* had become the general custom among the Hindus at this time. The account of festivals of the Hindus of the eleventh century reads not unlike an account of Hindu festivals in the present day. There were idols and temples scattered broadcast over India which attracted numerous pilgrims and devotees. Among the multitude of gods and goddesses whom the Hindus worshipped, the three principal gods were—Brahma, Vishnu and Mahadeva. But he repeatedly says that the multitude of gods is for vulgar belief; the

educated Hindus believe God to be one, eternal and al mighty. As regards the administration of justice, Alberuni notices the virtuous character of the Hindus, their abstinence frc·n wickedness and the extreme mildness of the Criminal law in India.

CHAPTER VII.

MAHOMEDAN INVASIONS AND CONQUESTS.

A. D. 711 to 1206.

Muhammad and Arab Conquests.—The country of Arabia is composed of vast sandy deserts, with rich oases and comparatively fertile tracts here and there. The tribes who dwelt in these favoured spots lived a settled life, while bands of nomad tribes roved through the deserts with their camels and horses in quest of pasture or of plunder. The Arabs came early in contact with the civilization of Assyria, Babylon and Palestine, of Egypt, Greece and Rome, of Media, Persia and India, and they carried on much of the maritime trade between India and the Western countries. But nevertheless, on account of the poverty of their country, they could never develop a high civilization of their own, and they never founded any great and civilized empire in ancient times.

The early Arabs worshipped the stars and were idolators. But Muhammad, who was born in the sixth century after Christ, conceived the great idea of spreading the religion of One God among his rude countrymen. For ten years he preached in vain in his native town of Mecca; and at last his life was threatened and he escaped from Mecca to Medina in 622.

Muhammed now appealed to arms, and proclaimed that he was authorised to employ them to convert unbelievers. The hardy and warlike Arabs gradually gathered round their leader and embraced his noble religion; and before his death in 632, Muhammad had brought the whole of Arabia under subjection.

The tide of wars and conquests continued to spread after his death. Persia, Syria, Egypt, and the whole of Northern Africa gradually fell under the sway of the victorious Arabs;

Spain was conquered early in the eighth century; and thus, within eighty years after the death of Muhammad, the empire of the Saracens extended from the Atlantic to the Indus, under the supremacy of the great Kalif of Bagdad.

Muhammad Kasim.

It was in the eightieth year after the death of Muhammed that the first Musalman invasion of India took place. An Arab ship having been seized at the seaport of Dewal, the Musalmans demanded restitution, which was refused by Dahir, king of Sindh. Accordingly Muhammad Kasim was sent with 6,000 men, in 711, and he successively reduced Dewal, Hyderabad and Sehwan. The intrepid general then penetrated as far as Alor, the capital of Sindh. A pitched battle was fought, the Hindus were beaten, and the brave Dahir fell fighting gallantly in the midst of the Arabian cavalry. His widow bravely defended the town for a time. But provisions failed; the Rajput woman perished in flames; and the Rajput warriors rushed out of the town, sword in hand, and fell fighting to a man. Multan was then conquered and the whole of Dahir's dominions fell under the sway of Kasim.

The Musalmans retained possession of some parts of Sindh after this date. But for over two hundred years, India was free from any fresh Moslem invasions.

Alaptagin and Sabaktagin.

Alaptagin was a Turkish slave, and came in course of time to be appointed Governor of Khorasan by the Kalif. On the death of his master, however, Alaptagin was deprived of his government, and fled to Ghazni, where he founded a new kingdom in 961. After his death, his slave Sabaktagin succeeded him in Ghazni in 977.

The Hindus looked with alarm on the establishment of a new and powerful kingdom so close to their own provinces, and Jaipal, the Rajput king of Lahore, invaded the possessions of Sabaktagin. The two armies met, but a furious tempest prevented a battle, and Jaipal retreated after surrendering fifty elephants, and promising a large ransom.

On returning to his kingdom, Jaipal refused to fulfil the agreement; and Sabaktagin accordingly assembled his troops

and marched towards the Indus. Jaipal was joined by reinforcements from Delhi, Ajmir, Kanouj and other places, and had an immense army; but the discipline of the Moslems prevailed over the valour of the Rajputs and Jaipal's army was defeated with terrible slaughter. Sabaktagin took possession of the country as far as the Indus, and then returned to Ghazni. He died in 997.

Sultan Mammud: his Expeditions.—He was succeeded by his son, the renowned Mahmud. One of his first acts was to declare himself independent of the Kalifs, and to assume the title of Sultan, which has been so frequently assumed by Mahomedan princes since. Having secured himself on his throne, he turned towards India, which presented an unlimited field for conquest, glory and plunder.

In 1001, Mahmud marched against his father's old antagonist, the brave Jaipal, in the neighbourhood of Peshwar. The Hindus were beaten after an obstinate battle, Jaipal being taken prisoner with his sons. He was subsequently released on payment of a large ransom. But unable to bear the disgrace of defeat and captivity he made over his kingdom to his son Anangapal, mounted a pyre, and perished in the flames.

Mahmud's second expedition, in 1004, was directed against the Raja of Bhatia, near Multan, who had witheld tribute. The gallant chief obstinately resisted the Moslems for three days, but had at last to give way. Preferring death to captivity he turned his sword on his own breast and fell and Bhatia was stormed. The following year Mahmud undertook his third expedition which was directed against the Mahomedan ruler of Multan who had renounced his allegiance to Mahmud. The rebellious ruler was pardoned on promise of future obedience and a large annual tribute. His fourth expedition, in 1008 was more important: it was undertaken to punish Anangapal for the assistance he had rendered to the ruler of Multan. Anangapal had asked and received assistance from his compatriots, the Rajas of Ujjayini, Kanouj, Delhi and Ajmir, and they all fought with the ardour of men defending

their freedom and faith. Ferishta tells us that Hindu females sold their jewels and melted down their ornaments to furnish resources for the war. But Mahmud defeated the vast Hindu army. He then marched against the sacred fort of Nagarkot, which he took and plundered, and returned to Ghazni laden with an immense booty in gold and jewels. His fifth expedition was against Multan, and the sixth to the holy temple of Thanesvar between the Saraswati and the Jumna, which he plundered. Mahmud returned to Ghazni it is said with 200,000 captives and so much wealth that, in the words of Ferishta, Ghazni appeared like an Indian city, no soldier of the camp being without wealth, or without many slaves. In his seventh and eighth expeditions he tried to penetrate into Kashmir, but had to give up the enterprise.

In 1017, Mahmud undertook his tenth Indian expedition on a grand scale. He collected 100,000 horse and 200,000 foot, and passing near Kashmir and keeping close to the mountains, successively crossing the rivers of the Punjab, and the Jumna unexpectedly appeared before Kanouj, which was then ruled by Rajyapal. "He there saw a city," writes Ferishta "which raised its head to the skies, and which in strength and beauty might boast of being unrivalled." Rajyapal was taken unawares, and submitted to the invader without striking a blow. Mahmud then took Meerut and other places and at last appeared before Mathura. The terrible conqueror was himself struck with the beauty of the town and wrote to the Governor of Ghazni thus :—"There are here a thousand edifices as firm as the faith of the faithful, most of them of marble, besides innumerable temples : nor is it likely this city has attained its present condition but at the expense of many millions of Dinars nor could such another be constructed under a period of two centuries." Mahmud halted in Mathura for twenty days, pillaged the town as usual, melted down the idols and left the place with immense booty. After continuing his march along the Jumna, for some further distance, in course of which he sacked several Hindu temples, he returned to Ghazni.

Mahmud's tenth and eleventh expeditions were undertaken to punish the king of Kalinjar who had a hand in killing Rajyapal of Kanouj for having submitted to Mahmud without strtking a blow. In the former Lahore was taken and a Mahomedan Viceroy was stationed there, but in the latter Mahmud was conciliated by various presents and a Sanskrit panegyric which soothed his pride.

The next years Mahmud undertook his last and greatest expedition. The Temple of Somnath Pattan was situated in the south of the Katiawar Peninsula, and was famous for its wealth and sanctity, which fired alike the cupidity and religious zeal of the grim invader. He accordingly set out from Ghazni in September 1024 with a large army. On reaching Multan, Mahmud collected 200,000 camels, safely crossed the great desert over 300 miles broad, and reached Ajmir. After plundering the town, he marched southwards along the foot of the Arvalli Mountains until he reached Anhilwara Pattan, the capital of Gujrat. Chamunda Deva, the reigning king, was perfectly unpreapred for the attack and fled on thle approach of the enemy. Mahmud followed up his march till he reached Somnath Pattan. Here he met with a very obstinate resistance. For two days all attempts of the invading army to scale the walls proved fruitless. On the third day the neighbouring Hindu princes arrived with their troops and compelled Mahmud ro relinquish the fort and move against them. The battle raged with great fury, and for a long time the victory was doubtful. But in the end the Moslem troops furiously rushed forward, broke through the Hindu lines, and routed the Hindu army. Mahmud then entered the temple, sacked it and destroyed the images. In the words of Ferishta the treasure found in the Somnath temple* was more

*Somnath temple was frequently sacked by later Mahomedans, and was frequenly restored by Hindus, and still stands an imposing edifice on the sea-shore. But it is now a deserted ruin, and worship is now performed in a neighbouring building constructed by the pious Ahalya Bai of Indore.

than any royal treasury contained before. He then returned to Anhilwara Pattan and was so pleased with the plaee that he was tempted to make it his future capital. But yielding to the advice of his officers, he consented to abandon the place, and returned to his native country.

News now reached Mahmud that the king of Anhilwara Pattan had assembled a large army to cut off his return by way of Ajmir. Mahmud with his reduced force was anxious to avoid a fresh encounter, and so proceeded to Multan through the sands of Sindh.

Death of Mahmud, 1030.

The miseries of the army across the pathless sand were extreme, many perished of thirst and many died raving mad before Mahmud could reach Multan. He returned to Ghazni 1026, and died four years after.

His character.

Mahmud was undoubtedly the most consummate general and conqueror of his age. His prudence in maturing his ambitious plans, his energy and activity in carrying out his designs, and his coolness and determination in the midst of the most appaling dangers, command our admiration and praise. But Mahomedan writers charge Mahmud with an inordinate avarice, and certainly it is difficult to discern any other motive in all his Indian expeditions. They did not serve any civilizing purpose, they did not spread the Moslem faith, nor were they undertaken with any consistent plan of conquest. They form a sickening record of the plunder of rich towns and holy temples, of the massacre of brave garrisons, of the enslaving of unoffending men and women and children to be sold in the bazars of Ghazni. His vast dominions, won by the force of arms, but not consolidated by the wisdom of statesmanship, crumbled to pieces after his death.

One hundred twenty-two years after the death of Mahmud, Ghazni was entirely destroyed by Alauddin of the House of Ghor. Alauddin was succeeded by Saijuddin in 1156. But he died the next year and was succeeded by his cousin

Ghiyasuddin. Ghiyasuddin's brother Shahabuddin Muhammad Ghori was the real Moslem conqueror of India.

Shahabuddin Muhamm Ghori.—A descendant of Sultan Mahmud was still holding sway at Lahore, but Shahabuddin, after a number of minor expeditions, took Lahore in 1184, and sent the last Ghaznivite king a prisoner to Ghiyasuddin.

Shahabuddin now entered upon the conquest of India. He proceeded towards Ajmir and took the town of Bitunda. When returning, he encountered Prithu Rai the king of Delhi and Ajmir, and his brother Chawand Rai at Tirouri on the Sarasvati river, about eighty miles from Delhi. The Mahomedans were signally defeated, and Shahabuddin himself was wounded, and with difficulty carried off by a faithful follower. The rout was complete, and the Mahomedans were pursued for forty miles.

Tirouri.

In 1193, Muhammad Ghori returned to India with a very large army of Turks and Afghans, the bravest among his subjects. A secound battle was fought at Tirouri, in which the Hindu army was completely defeated. Chawand Rai being among the slain. Prithu Rai was captured and afterwards put to death in cold blood. After this victory Ajmir was taken. Muhammad Ghori's former slave now trusty subordinate, Kutbuddin, took Delhi. The next year Muhmmad Ghori defeated Jaichandra, king of Kunouj and took Kanouj and Benares. Kutbuddin followed up these conquests, took Anhilwara Pattan, and ravaged Gujrat. His lieutenant Bukhtiyar Khilji, who had already conqured Oudh and North Behar, reduced the rest of Behar and Bengal and took Gaur. Shortly after, while about to depart from India Muhammad Ghori was encamped on the Indus, when a band of Gakkars entered his camp and killed him. From that time Kutbuddin became the master of Northern India.

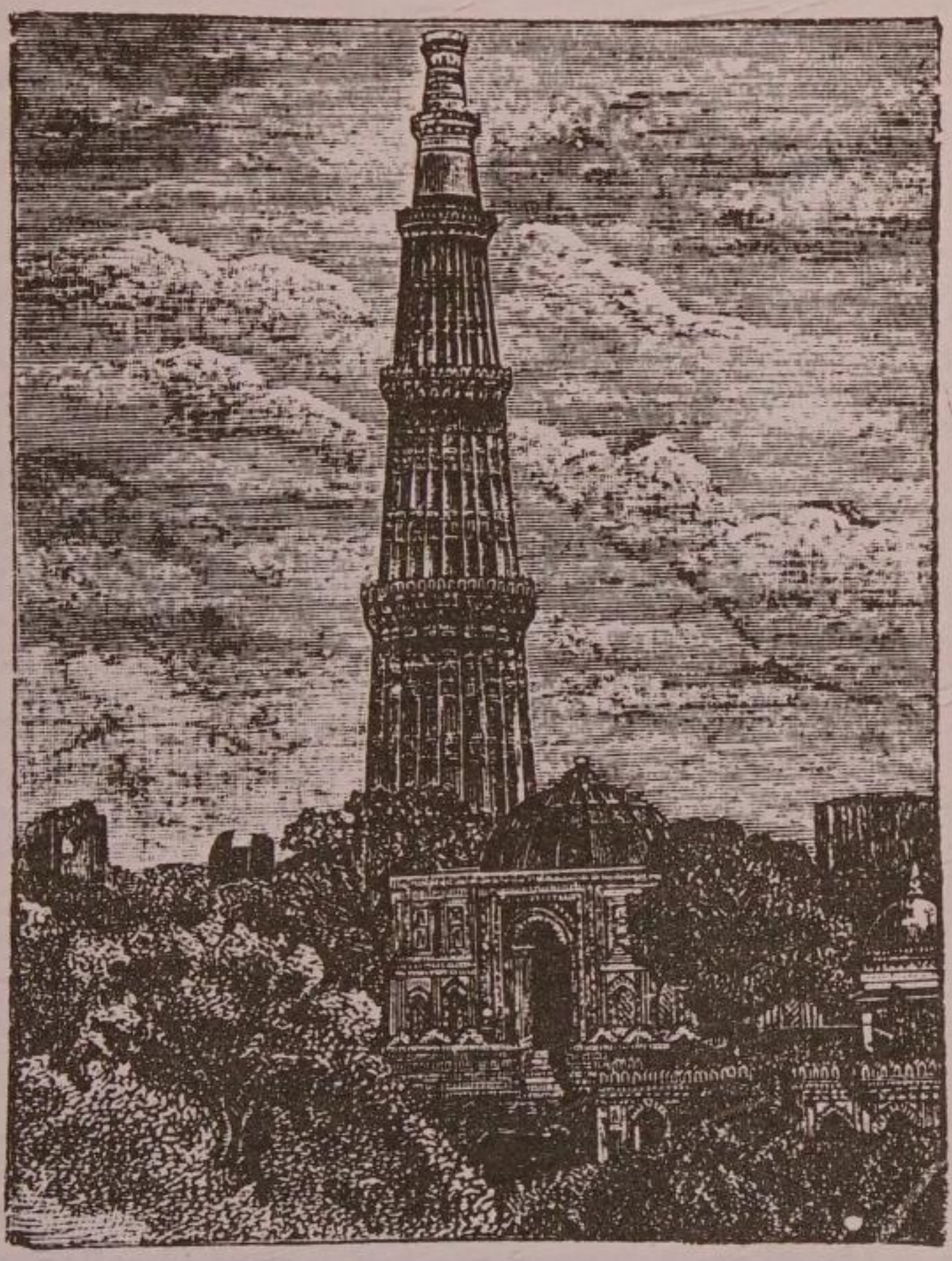
CHAPTER VIII.

PATHAN KINGS.

A. D. 1206 to 1525.

SLAVE KINGS.

Kutbuddin.—Kutbuddin, who now became king of Delhi and Northern India, had been in his early life a slave of Muhammad Ghori. The line of kings of which he was the first was, therefore, called the Dynasty of Slave Kings. Kutbuddin reigned for four years and died in 1210, leaving behind him



KUTUB MINAR.

the reputation of an able, vigorous and just ruler. The lofty and tapering shaft of red sandstone, in Delhi, 242 feet high. still preserves his name.

His son Aram had no capacity as a ruler, and was dethroned within a twelve month from the date of his accession.

Altamsh.—Shamsuddin Altamsh was brought to Delhi as a slave and was bought by Kutbuddin, who gave him his daughter in marriage. He was Governor of Behar when the weak Aram was on the throne of Delhi, and he had little difficulty in dethroning his brother-in-law and ascending the throne in 1211.

Moguls.

It was during the reign of Altamsh that the locust hordes of the Moguls spread over Asia and penetrated into Europe under the terrible Chengiz Khan. No such calamity had befallen mankind since the time of the Huns in the fourth and the fifth century, and every country through which the Moguls passed was devastated and ruined. Happily the storm passed by India; the terrible invaders did not penetrate beyond the Indus.

Sindh.

After the retreat of the Moguls, Altamsh attacked his wife's uncle, Nasiruddin Kubacha, who had asserted his independence in Sindh. Nasiruddin was accidentally drowned in his retreat, and the whole of Sindh submitted to Altamsh.

Bengal.

He then turned against Ghiyasuddin Khilji, Governor of Behar and Bengal, who had asserted his independence. Altamsh deprived him of Behar, and forced him to hold Bengal under the sovereignty of Delhi. The proud Ghiyasuddin made a subsequent attempt to retrieve his fortunes and his position, but was beaten by the son of Altamsh, and lost his life in the conflict.

Malwa.

After this, Altamsh was engaged for six years in the conquest of Malwa. He first took Rintambor and then Mandu, a town of great extent and strength. He then besieged the hill fort of Gwalior, and took it after a year. Last of all, the ancient capital of Ujjayini was taken. The great temple of Mahakala celebrated by the poet Kalidasa, and the statue of Vikramaditya contained in the

temple, were demolished by the Moslem conqueror. And thus all traces of the works of the great Hindu Emperor, who had defeated the Huns and had saved his country from foreign invasions, were effaced after a lapse of seven hundred years. Altamsh died shortly afterwards, in 1236.

His son Ruknuddin was a dissolute prince and left the conduct of all business to his mother, Shah Turkan, who was a monster of cruelty. Ruknuddin was deposed, and his sister, Rezia Begum raised to the throne.

Rezia—Rezi had been left in charge of affairs in her father's life time. Though a woman she had a man's head and heart. On her accession to th throne, she changed her apparel, assumed imperial robes, and gave public audience from the throne every day.

For a time everything went on smoothly under her able administration; but a single act of indiscretion caused her fall. She showed great favour to an Abyssinian slave, whom she raised to the office of Master of the horse and to that of Amir-ul-Omra. Malik Altunia, governor of Bitunda, revolted on the plea of the queen's partiality to the Abyssinian. Rezia marched against him, but her Turki soldiers mutinied, her favourite was killed, and she was made prisoner. Her brother Bahram was raised to the throne.

Rezia now had recourse to a woman's art. Altunia was induced by love or by ambition to marry her, and they both marched towards Delhi. The king's general, however, defeated them after an obstinate conflict, and Rezia fled to Bitunda. She reassembled her scattered forces and once again marched towards Delhi, but was again defeated; and shortly after she and her husband were killed, 1239.

Bahram and Masaud.

Maizuddin Bahram was one of the worthless sons of Altamsh, and his short reign was inglorious. Alauddin Masaud, the son of Ruknuddin, succeeded and the reign of this dissolute prince was equally barren of results. Nasiruddin Mahmud,

the youngest son of Altamsh, was at last raised to the throne in 1246.

Nasiruddin Mahmud and Ghiyasuddin Balban.—After the death of Altamsh, his cruel widow, Shah Turkan, kept the young prince Nasiruddin Mahmud in imprisonment. He had been released and placed in charge of the government of a small place, and now he was elected by the nobles as king, in place of the deposed Masaud.

A man of piety and studious habits, Nasiruddin was a patron of learning. The administration of the country was entrusted to his minister Ghiyasuddin Balban who was formerly a slave, and had eventually married the daughter of Altamash.

The Punjab.

The Moguls had repeatedly invaded India since the time of Altamash, and were now in possession of all the provinces west of the Indus. To guard against any danger from that quarter, Balban formed the frontier provinces into one strong government and placed it under his nephew Sher Khan.

The king himself proceeded to the Punjab, and chastised the Gakkars for their co-operation with the Moguls, and brought refractory Jaigirdars under obedience.

Mewat and Malwa.

Two Hindu Rajas had, during the weak reigns of Nasiruddin's predecessors, taken possession of the whole of the country south of the Jumna. Nasiruddin and Ghiyasuddin defeated the Rajas, and settled the hilly country of Mewat. Three years after, Nisiruddin and his Vizier took some forts in Bundelkand, and brought the whole of Malwa under subjection.

Some years later, the Rajas and Rajputs of Mewat again increased in power, and Ghiyasuddin Balban went against them and ravaged their country. The Rajputs thus rendered desperate, collected all their forces and descended from the mountains to attack Balban's forces. The attack was violent and fierce, and Balban had great difficulty in keeping his men together. But at last the Hindus were beaten, losing 10,000

men in the fleld, and the country was once more subdued Nasiruddin died in 1266, after a reign of twenty years.

The Tabakat-i-Nasiri, a famous history of Persia and India, was written at his Court and takes its name after him.

Balban was a man of considerable ability and vigour and enjoyed almost regal powers during the reign of Nasiruddin whom he now succeeded. The forests of Mewat were still filled with bold and warlike Rajputs who made incursions even to the gates of Delhi. Balban sent an army, and after a terrible slaughter, had the forest cleared and the land brought under cultivation.

Tughral Khan, the Governor of Bengal, had renounced allegiance to the throne of Delhi, and beat back two armies sent by Balban. So Balban personally proceeded to Bengal first to Gaur and then to Sonargaon, near modern Dacca. The Zemindar of Sonargaon agreed to guard the river Megna to prevent the escape of Tughral. Tughral had, in the meantime fled into the forests but was discovered and slain.

The Moguls now again invaded the Punjab. Prince Muhammad, Balban's eldest son, defeated them and recovered the country they had overrun. Another army of the Moguls came into the Punjab and a very sanguinary battle ensued, in which, too, the Moguls were defeated. Prince Muhammad was killed in this battle. It is said that Balban gave shelter to no less than fifteen exile kings who had been driven from their countries by Chengiz Khan. Balban died in 1286, and was succeeded by his grandson Kaikobad. Kaikobad was a dissolute young man and was made a bad king. After a weak reign of 3 years he was assassinated in 1288.

KHILJI KINGS.

Jelaluddin.—Jelaluddin Firoz, now raised to the throne, founded a dynasty viz., that of the Khiljis. To quell the Rajputs he at once marched to Malwa, sacked Ujjayini, and broke many Hindu temples, but returned without taking the

fort of Rintambor. The next year he defeated an army of the Moguls who had invaded the Punjab. He then marched against the Hindus of Mandu, in Malwa, and devastated their country. His nephew, Alauddin, governor of Kara, plundered the Buddhist monastery at Bhilsa. Pleased with his success, Jelaluddin made him the governor of Oudh also.

Deoghar.

The first invasion of the Deccan by the Moslems took place in 1294, that is just a century after the conquest of Northern India by Muhammad Ghory. After a march of about 700 miles, mostly through the mountains and forests of the Vindhya range, Alauddin suddenly appeared before Deoghar in the Mahratta country. The king Ramadeva was taken by surprise; he had gone with his wife to a neighbouring temple out of the city. He hastily collected three or four thousand citizens, but was defeated, and took shelter in the fort. The town was taken by Alauddin without resistance and given up to pillage, and the fort was invested. Ramdeva's son, Sankaradeva, in the meanwhile, came up with a large army, and an obstinate battle was fought, in which the Moslems were at first overpowered by numbers and fell back on all sides, but eventually the Hindus were beaten. A treaty was now concluded, and Alauddin raised the seize on the payment of an immense ransom in money and jewels, besides the cession of Elichpur.

Alauddin.—After his return from the Deccan Alauddin sought an interview with his affectionate uncle, the king, and had him treacherously murdered, and ascended the throne in 1295.

Gujrat.

The first great event of his reign was the conquest of Gujrat. The garrison left there by Muhammad Ghori had long since been withdrawn, and the Hindus had recovered their independence. Aluf Khan, Alauddin's brother, and Nasrat Khan ravaged the country and took Anhilwara Pattan the old capital of the kingdom. The Hindu King Karan Rai fled. Gujrat was thus conquered from the Hindus in 1297, and Mahomedan governors were

appointed, who soon removed the seat of government from Anhilwara Pattan to Ahmedabad.

Moguls.

The Moguls have invaded India early in Ala's reign, and had been defeated by Ala's brother at Lahore with great slaughter. A second invasion of the Moguls was also beaten back ; and a third invasion, on a vast scale, immediately followed. Katlugh Khan crossed the Indus, it is said, with 203,000 horse, and marched as far as the Jumna without any opposition. The whole country was struck with panic. Delhi was filled with fugitives from the surrounding countries ; "famine began to rage," says Ferishta, "and desperation and dismay were exhibited on every countenance."

Alauddin marched out to meet the enemy with 300,000 horse and 2,700 elephants. The Moguls were beaten back and pursued for 30 miles.

Even after this defeat the Moguls made subsequent attempts to conquer India, until, in 1305, they were again signally beaten. All the men taken as prisoners were killed and the women and children were sold as slaves in the bazars of India. This was the last Mogul incursion during Ala's reign.

Ala now directed his attention to the conquest of Rajputana. He besieged the fort of Rintambor, one of the strongest in Hindusthan, and after a year wrested it from the Jaipur Rajputs (1300). The Raja Hambar Deva and his familiy and all the garrisons were put to the sword.

Chitor.

The first endeavour to bring the brave warriors of Mewar under subjection was made by Alauddin. He marched to Chitor, the capital of the Rajput tribe of Sisodia, and besieged the town. The seige continued for a long time, provisions and water failed, and at last the Rajput women perished on the pyre, and the warriors rushed out of the fort and fell fighting with the Moslems. Chitor was thus taken in 1303 and placed in charge of Malladeva.

Malawa.

Ein-ul-Mulk, a general appointed by Ala to conquer Malwa, defeated the Raja of Malawa in battle and reduced Ujjayini, Mandu, Dhar and Chanderi.

Kamala Devi and Devala Devi.

Great preparations were now made for the conquest of the Deccan. Malik Kafur who was a eunuch, and had been the slave of a Camby merchant, had risen to distinction in the service of Ala, and was destined to be the conqueror of the Deccan. A romantic incident marks the commencement of his conquests. Kamala Devi, formerly the queen of Gujrat, was now a wife of Ala She had a daughter named Devala Devi by her former husband Karan Rai, and she desired to get her back. Malik Kafur sent these orders to Karan Rai; but Sankara Deva, the prince of Deoghar, sought the hand of the beautiful Devala and her father refused the offer of the Moslem, and gave her in marriage to Sankara.

Hostilities were commenced. Alif Khan, the brother of Ala's queen defeated Karan Rai in a pitched battle, and while the victor was halting near Deoghar, some of his troops went to see the famous cave temples of Ellora. By the nerest accident they found Devala Devi there in charge of a Hindu troop. The troop was soon put to flight; and young Devala, then in her thirteenth year, was sent to Delhi and given in marriage to Ala's son, Khizr Khan. Amir Khasru, the court-poet, wrote a poem on the loves of Khizir Khan and Devala.

Deoghar.

In the meantime Malik Kafur, having subdued a great part of the Mahratta territory, invested Deoghar. Rama Deva, king of Deoghur, submitted, and was sent to Delhi, where he was honoured by Ala and restored to his kingdom which he now consented to hold on payment of tribute.

Warangal.

An expedition which Ala had sent through Bengal to Warangal, on the banks of the Godabari having failed Malik Kafur was now ordered to invade that country through Deoghar. That able commander marched to the south and invested Warangal. The town was

taken, and the fort was saved by the payment of a ransom, and Malik Kafur returned in triumph to Delhi.

Ballala Kingdom in the Karnatic.

In the next year the invincible Kafur was again sent to the south. He marched by Deoghar, crossed the Godavari, and penetrated to Dvara Samudra on the Western Sea, a hundred miles north-west of the modern Seringapatam, and then the capital of the Ballala Kings. The last Ballala Raja was taken prisoner, and the whole of the Karnatic as far as Rameswaram was conquered in 1310. A mosque was built on the extreme southern point of India which was still existing when Ferishta wrote.

Deoghar.

One more expedition to the south was undertaken by Malik Kafur, Rama Deva of Deoghar being dead, his son withheld the tribute. Malik Kafur now proceeded to the Deccan for the fourth time, seized the Raja of Deoghar, and inhumanly put him to death, and ravaged the Maharashtra country.

Alauddin's constitution was by this time ruined by a long course of intemperance, and his last days were embittered by misfortunes. Gujrat rose in rebellion; the Rajputs of Chitor under Hamir, threw the Mahomedan officers over the walls and asserted their independence; and Harapal Deva, the son-in-law of Ram Dava of Deoghar, stirred up the Deccan to arms and expelled the Mahomedan garrisons. "On receiving these accounts," says Ferishta, "the king bit his own flesh with fury." But his rage only aggravated his illness, and he died in December, 1316, not without suspicion of being poisoned by the unscrupulous Malik Kafur, who had risen to such distinction and power under Ala, and who now openly aspired to the throne of Delhi.

Alauddin had ascended the throne by the murder of his affectionate uncle, and often capricious and tyrannical. But nevertheless his undoubted vigor and ability had their effect on his administration. His conquests were brilliant; his rule was firm; quiet and security prevailed in the provinces; and the increase of wealth showed itself in public and

private buildings throughout the Empire. He saved India from the Moguls who at that age were desolating the fairest countries of Asia; he finally annexed Gujrat and Malwa; and he was the first Moslem conqueror of the Deccan. Without the genius or the true greatness of Akbar, he nevertheless stands prominent among the Pathan kings both for his extensive conquests and for his vigorous administration.

The history of the Delhi court, immediately after the death of Alauddin, is disfigured by almost unparalleled crimes and cruelties, intrigues and debauchery. After a number of revolutions Malik Kafur was killed, and Mubarak, a son of Ala, was raised to the throne.

Mubarak.

This prince began his reign by cruelties and executions, and then made a bid for popularity by releasing 17,000 prisoners from the prisons of his kingdom.

Deoghar.

Insurrections in Gujrat were quelled by the king's officers: and the king went in person against Harapal the son-in-law of Rama Dava of Deoghar, who had recovered the country of the Mahrattas. The patriotic Harapal was captured, and was cruelly flayed alive.

Shortly after, the inhuman Mubarak put his own brothers to death, and took Devala Devi, Khizr's widow, into his own harem.

Other crimes followed in rapid succession. The King cast aside even the semblance of public decency, and disgusted his court by his indecorous behaviour. Malik Khasru, who was a low-caste Hindu, and had embraced the Moslem faith, now returned with a large booty from the Malabar Coast, and obtained supreme power at court. He at last murdered his master and all the survivors of Alauddin's family, transferred the beautiful Devala Devi to his own harem, and proclaimed himself king. "The vengeance of God," says Ferishta, "overtook and exterminated the race of Alauddin for his ingratitude to his uncle Feroz" and for the streams of innocent blood which flowed from his hands.

But the crimes of Malik Khasru were too shocking to be borne. Ghazi Khan Tughlak, the governor of the Punjab, marched towards Delhi, defeated the royal troops on the banks of the Sarasvati, and put an end to the reign and the life of the usurper. Ghazi Khan became king under the title of Ghiyas-uddin, and founded a new dynasty in 1321.

TUGHLAK KINGS.

Ghiyasuddin.

Ghiyasuddin Tughlak was the son of a Turki slave of king Ghiyasuddin Balban by a Hindu mother of the Jat tribe. His reign was commendable; he restored the administration of the country to order, and put the Kabul frontier in an effective state of defence against the Moguls. His son, Juna Khan, was sent to subdue the Raja of Warangal, who had stopped his tribute.

Warangal.

But Juna Khan failed in his attempt to take Warangal, was pursued in his retreat by the Hindus with great slaughter, and returned to Delhi with only 3,000 troops out of his great army. He was more successful, however, in his next attempt; he reduced Bidar and took Warangal, put many thousands of Hindus to death, and sent the Raja a prisoner to Delhi. The rule of the Kakati dynasty in Warangal was thus subverted in 1323.

Bengal.

Ghiyasuddin Tughlak then went to Bengal, where old Bakara Khan, the son of his father's master Ghiyasuddin Balban, still retained his government after a lapse of forty years. Happy was the old and estimable Bakara in his peaceful government of Bengal; he had calmy watched from that far retreat the crimes and follies, the victories and cruelties, the varying fortunes and destinies of six kings and two usurpers on the distant stage of Delhi.

Ghiyasuddin settled some disturbances of Sonargaon, near the modern Dacca, and on his way back took the fort of the Raja of Tirhut, surrounded by seven ditches full of water and high wall. When returning towards his capital Ghiyasuddin

was received by his son, Juna Khan, and was crushed to death by the fall of a wooden pavilion which Juna had raised on the occasion. It was suspected, and there were good reasons for the suspicion, that the ambitious and wild Juna Khan thus paved his way to the throne by the murder of his father, even as Ala had ascended the throne by murdering his uncle.

Mahummad

Juna Khan ascended the throne in 1325 under the title of Muhammad Tughlak. He was as accomplished as Ala had been illiterate. He was famed for his memory and his eloquence ; he knew Persian and Arabic ; he studied Astronomy and Mathematics, Logic and Greek philosophy ; he wrote Poetry, knew History, and even aspired to be a high priest as well as a king. But with all these qualifications, he was a wild visionary ; he delighted in impracticable and almost insane projects, and he wholly disregarded the miseries and sufferings which his capricious projects caused to the people.

Moguls bought off subjugation of the Empire

The Moguls invaded India early in his reign and were bought off by an immense subsidy. After their departure Muhammad completed the reduction of the Deccan, and brought the most distant parts of his empire into perfect order.

Exactions and Copper Currency

Then followed a sucession of wild schemes, which proved disastrous to India. He began by levying exorbitant duties on the necessaries of life. Farmers fled to the woods and maintained themselves by plunder ; lands were left uncultivated and famine desolated the provinces. The king next tried to introduce a sort of copper coin, which he issued at a high imaginary value, and caused to pass current at its nominal value throughout Hindustan. The results were as might have been expected. Foreign merchants refused to accept the coin ; trade was ruined ; and confusion and distress spread throughout all ranks.

Schemes to conquer Persia and China.

Muhammad's next scheme was to conquer Persia and Tartary. He assembled a vast army which soon dispersed for want of pay, and carried pillage, ruin and death to every quarter. Then came the idea of the conquest of China. A vast army of 100,000 horse was sent through the Himalaya Mountains, only to find a larger Chinese army assembled on their frontier. The Indian army now began their retreat, pursued by the Chinese, harassed by the local mountain tribes, and worn out by famine. Torrents of rain fell, the hills were covered by impervious jungle, and the low lands were inundated. Nearly the whole of the Indian army perished in fifteen days, and many of those who had survived were put to death by the king, because the expedition had not succeeded.

Removal of the Capital.

Among the many wild projects of Muhammad, one of the worst was to abandon Delhi and to make Deoghar his capital. The people of Delhi were forced on pain of death to leave the city and repair to Deoghar ; twice they were allowed to revisit Delhi and twice compelled to leave it again. Famine ensued on one of these occasions, and caused misery and death to thousands.

Cruelty & Massacre.

Darker cruelties followed. In order to avoid the king's heavy exactions, citizens had left their towns, and husbandmen their fields, to live in the woods. Enraged at this, the king repeatedly took out his army, as if for great hunts, surrounded extensive tracts of the country, ordered the circle to gradually close towards the centre, and massacred all the men found within the circle. A general massacre of the people of Kanouj was ordered on one occasion.

The vast fabric of the Pathan Empire in India trembled in consequence of such unparalleled barbarities and crimes. Bengal revolted under a Mussalman officer and became independent of Delhi. Bukka Rai, the Raja of the Karnatic, founded the kinghom of Vijayanagar in 1345. Hassan Gongu founded the great Bahmani dynasty in 1337, which ruled in the Deccan

for over a centure and a half. Rebellions broke out in Gujrat, Malwa, and Sindh. Muhammad acted with great vigour and tried to quell them. In 1351, when chasing some rebels in Sindh, Muhammad died; and the Pathan Empire never afterwards regained the power and glory it had enjoyed under Alauddin. The history of Muhammad Tughlak affords a parallel to that of Aurangzeb of a later age. Both of them inherited an extensive empire; both were learned and accomplished; both were brave in war and vigorous in their administration. But both of them alienated the nation and its leaders by madness or bigotry, and the empire, deprived ot its natural support, fell to pieces.

Muhammad's nephew, Firoz Tughlak, next became king. He received embassies from the Mahomedan rulers of Bengal and the Deccan and thus practically acknowledged their independence. Firoz distinguished himself as a humane and enlightened prince by putting a stop to torture, inaugurating many works of public utility, of which the Jamuna Canal is the most important, and by encouraging learning and literature. He died in 1388.

Short reigns.

The short reigns of Ghiyasuddin Abubakr, Nasiruddin and Humayun were marked by few incidents of any importance. After Humayun's death his younger brother, Mahmud, was placed on the throne in 1394.

Mahmud.

The weak administration of this minor king, the last of the Tughlak dynasty, was marked by insurrections and civil wars in all directions, and by the loss of provinces. The governor of Gujrat became an independent kingdom. Malwa, too, was lost to the Empire, and the king's Vizir founded an independent kingdom in Jaunpur in Behar. Delhi was torn by sanguinary broils among ambitious chiefs until they were all overwhelmed in one common ruin by the invasion of the terrible Timur.

Gujrat, Malwa, and Jaunpur.

Timur's invasion—Timur was a Tartar, born near Samarkand, but he claimed descent from the same stock with the Mogul Chengiz Khan, and certainly practised the cruelties and barbarities of the Moguls. He had conquered Persia and Transoxiana, and had ravaged Tartary, Turkey and portions of Russia before he turned to Hindustan in 1398. Timur

TIMUR.

crossed the Indus, and proceeded towards Delhi, ruin and carnage marking his course. The army of the king of Delhi was soon defeated, and the king left the city by night and fled to Gujrat, and Timur proclaimed himself Emperor of India.

The usual cruelties and barbarities followed. Plunder and violence led to some resistance on the part of the inhabitants, and this led to a general massacre of the people. Immense booty was obtained, and the inhuman conqueror then left the deserted and ruined capital of India, dragging into slavery innumerable men and women of all ranks.

For two months Delhi remained almost without inhabitants. Struggles then ensued for its possession, and after various incidents, Mahmud was restored to the possession of Delhi where he died in 1412, after a nominal reign of twenty years. Daulat Khan Lodi succeeded him but was expelled after fifteen months by Khizr Khan, the governor of the Punjab.

SYUD KINGS.

Khizr Khan and his Successors.

Timur had appointed Syud Khizr Khan governor of Multan and Lahore previous to his departure from India, and Khizr Khan now ruled as Timur's Viceroy, and without the forms of royalty. His reign and those of his successors—Mubarak, Muhammad and Alauddin—occupied 36 years, from 1414 to 1450, but are barren of any memorable events. Petty wars continued, and the kingdom of Delhi was contracted to a small province within a few miles from the capital, when Behlul Lodi took possession of the Empire, and the last Syud king abdicated.

LODI KINGS.

Behlul.

Behlul Lodi's accession to the throne brought back the Punjab to the kingdom of Delhi. He also carried on a war of twenty-six years with the king of Jaunpur, and permanently annexed that country to Delhi. Thus a great portion of Northern India, from the Punjab to Jaunpur, once more belonged to Delhi, when Behlul died after a reign of thirty-eight years, in 1488.

Punjab and Jaunpur.

On the death of Behlul, his son Sikandar was elected king.

Sikandar.

He re-annexed Behar as far as the frontiers of Bengal, obtained tribute from Tirhoot, and also extended his kingdom in other directions. He was a

Behar.

vigorous ruler and an accomplished and educated man, but a bigot. The reign of his successor, Ibrahim, was continuously disturbed by rebellions

Ibrahim.

in all directions. The eastern portions of the kingdom soon threw off the yoke of Delhi; and in the west, the governor of the Punjab revolted, and invited Baber, who was then reigning in Kabul, to invade India. Baber came and advanced towards Delhi. Ibrahim had collected a large army at Panipat; but Baber defeated him with

Battle of Panipath.

a much smaller force on the 21st April, 1526, and Ibrahim was killed. Shortly after the victory, Baber occupied Delhi and Agra, which last place had lately been the royal residence.

State of the Country.—The Pathan Empire in India began to decline from the time of Muhammad Tughlak, and in course of one hundred and fifty years, its fall was complete. It was something like a military occupation. Garrisons of soldiers were stationed in the large cities and the chief centres of Hindu influence; Jaigirs were given to military leaders; and Kazis were appointed in towns to administer justice; but in the villages the Hindus lived as before, under their own village communities, or their hereditary chiefs or zamindars. The collection of revenue was made mainly through Hindu officials, and the Moslem conquerors interfered little with the old Hindu institutions which preserved peace and order in the country.

The population of India continued to be mainly Hindus, and the bigotry of the conquerors and the destruction of Hindu shrines and temples only made the Hindu religion dearer to the mass of the people. Nevertheless there was a large increase in the Mahomedan population in two provinces of India widely apart from each other. In Western Punjab the

continual influx of Mahomedans swelled the ranks of the Moslem population. And in East Bengal millions of low-caste Hindus escaped the social degradation in which they were held by embracing the moslem faith and thus seeking equality with the ruling race. And thus it follows that, up to the present day, the population of West Punjab and of East Bengal is largely Mahomedan, while in the rest of India the people are largely Hindus.

Many Hindu religious reformers flourished during the Pathan rule. Ramanuja, who lived in the twelfth century and belonged to Southern India, preached the unity of God; and according to him love of God was the only way to salvation. Before his death he founded hundreds of Vaishnava monasteries in his native province. Fifth in apostolic succession from Ramanuja was Ramananda who preached the same noble doctrine in Northern India. He preached and wrote in Hindi, and as a result, the Hindi language was greatly improved. Kabir was a disciple of Ramananda. He, too, preached in Hindi. The great mission of his life was to unite Hindus and Mahomedans. "The city of the Hindu God," said he "is in the East (Benares), the city of the Musulman God is in the west (Mecca), but search your hearts, and there you will find the God both of Hindus and Musalmans." Nanak, who was born in the latter part of the fifteenth century, had the same object. His *Granth* is written in Punjabi, and his followers improved the Punjabi language. Almost contemporaneous with Nanak was Chaitanya who preached in Bengal the unity of God under the name of Vishnu. His followers improved the Bengali language considerably.

Many of the Pathan kings were patrons of art and learning. They beautified their capitals and chief cities with magnificent buildings, palaces, courts, and mosques. The Kutb Minar in Delhi, the Atala Mosque in Jaunpur, the Mosques at Gaur and Pandua are some of the architectural monuments erected by the Pathans. Minahjuddin the historian, Amir Khasru the poet, Ibn Batuta the traveller, were among the more famous

literary men of the Pathan period, and all of them more or less enjoyed the patronage of the court. Amir Khasru composed his verses sometimes in Persian and sometimes in Hindi, the language of the people. And the Persian language which was the language of courts, was learnt by the upper classes of the Hindus as thoroughly as by Mahomedans.

CHAPTER IX.

RISE OF MOGUL POWER.

A. D. 1526 to 1605.

BABER.

Baber was a Tartar and was the sixth in descent from Timur. But the dynasty which Baber founded in India is known as the Mogul dynasty, because the people of India call all the Northern Musalmans by the general name of Moguls.

In the year 1494, Baber, then only twelve years old, succeeded his father in the kingdom of Fergana, a small but rich and beautiful country on the upper course of the Jaxartes river. Three years after, he conquered Samarkand which was the capital of his ancestor Timur ; but his triumph however, was of short duration. He lost these places shortly after. Passing some time in poverty and distress, in unsuccessful attempts and strange adventures, Baber, at the early age of twenty-two crossed the Hindukush to try his fortune in the south.

Kabul was in a state of the utmost disorder at the time, and Baber occupied it almost without opposition in 1504, and reigned there for twenty-two years before he turned to India and won the battle of Panipat, as has been stated in the last chapter.

The position of Baber, even after the conquest of Delhi was beset with difficulties. The chiefs were disaffected, and his own troops were discontented. With his accustomed vigour and perseverance, Baber surmounted all these difficulties, and his son, Humayun, soon brought all the revolted provinces, which had belonged to the House of Lodi, under subjection. Being now acknowledged as the Emperor of India by the Musalmans, Baber had to meet a great Hindu foe.

War with Rana Sanga of Chitor.

Rana Sanga, or Sangram Sinha, was the sixth in descent from Hamir, who had recovered Chitor in the reign of Alauddin Khilji. He ruled over Mewar, was acknowledged as the head of all Rajput chiefs, and had lately defeated and taken Mahmud, King of Malwa, prisoner. Being thus a rival of the King of Delhi in power, he had opened a friendly communication with Baber when he came to invade India. But now that Baber had secured himself on the throne of Delhi, Rana Sanga regarded him as his enemy, and probably aspired to establish a Hindu kingdom in that ancient capital.

In February, 1527, Rana Sanga advanced as far as Biana within fifty miles of Agra. Baber also advanced as far as Futehpur Sikri about twenty miles from Agra, and his advanced guard was beaten back by the Hindu army. Baber's army became disheartened and alarmed, and Baber was for a time dispirited. He tells us in his Memoirs that he, on this occasion, repented of his sins, forswore wine, and gave away gold and silver drinking-vessels to the poor, and he made a vow to let his beard grow and to remit the stamp-tax on all Musalmans if it should please God to give him victory. He appealed to the sense of honour of the veteran chiefs who had accompanied him through so many dangers, and they all took an oath on the Koran to conquer or to die.

The battle of Futehpur Sikri was fought with desperate valour on both sides. Baber's artillery, which was placed in the centre "hurled destruction," says Ferishta, "on all sides," and Baber himself, on perceiving a favourable opportunity, "charged with his personal guards, like a lion rushing from his lair, and, after an obstinate conflict, compelled the Indians to give way." Many Rajput chiefs were slain, and Rana Sanga escaped with the utmost difficulty from the field of battle. He made a vow to make the desert his home, and never to return to his kingdom, until he had retrieved his honour and defeated Baber. But history hears no more of the brave chief, and it is suspected that he was poisoned or slain by some of his own followers.

Forts of Chanderi and Rintambor.

In the next year Baber marched against the fort ot Chanderi held by Medini Rai, a Rajput Chief. Baber's troops had mounted the walls, when the Rajputs put their women to death, and rushed forth not to conquer, but to die. They drove back the Musalmans, leaped from the ramparts, and continued their charge unabated, until they were overpowered and destroyed to a man and the Musalmans then entered the empty fort. Baber put the fort in order; and Rintambor was made over to him by the second son of Rana Sanga.

Conquest of Behar.

Intelligence having been received of the defeat of his troops in the east by an Afghan chief, Baber immediately marched in that direction. He threw a bridge over the Ganges, crossed that river, and ultimately compelled the enemy to retire beyond the Gogra. Mahmud Lodi advanced as far as Benares with 100,000 men; but he retreated as Baber advanced, and all Behar was subjugated.

A strange story is narrated about Baber's death. It is said that Humayun fell seriously ill, and that Baber devoted himself to save his son. He walked three times round the bed of Humayun, spent some moments in prayer to God, and then exclaimed: "I have borne it away, I have borne it away." It is said that after that time Humayun recovered, and Baber fell ill and died in 1530.

His character.

The founder of the so-called Mogul Dynasty of India was an accomplished prince, and possessed many excellent virtues. He was genial in his disposition, and after all the trials and privations of a long and eventful life, he still retained the kind and affectionate heart, the natural candour, and the sociable temper of his early years. He has left us in his "Memoirs" a picture of his every-day life; he speaks of his mother, his relations and friends with the utmost affection and interest; he wept for the playmate of his boyhood; and he shed tears when a muskmelon was brought to him in India, and reminded him of his exile from his native land.

In the sterner qualities of a soldier, Baber was not wanting. Though not possessed of extraordinary military abilities, Baber was, nevertheles, brave in the field, almost rash in many of his daring exploits, persistent and tenacious in his endeavours. He passed through more vicissitudes of fortune than usually falls to the lot of kings and conquerors, and after every crushing defeat and fall, he surprises us by bolder exploits and fresh conquests. It is to be regretted that his long and eventful military career, and probably the example of Timur who was a model to him, hardened his heart towards his enemies. His behaviour, in places which resisted him, was as cruel as that of Timur ; he often burnt towns to ashes and massacred all the garrison ; and, in his "Memoirs" he speaks of more than one cruel and inhuman execution.

Baber was fond of wine, and speaks of many a convivial drinking-party in his "Memoris." It is believed that his indulgence in wine shortened his days.

HUMAYUN.

Baber's second son, Kamran, was governor of Kabul and Kandahar, and as he showed no inclination to submit to his elder brother, Humayun thought it wise to give up to him those kingdoms as well as the Punjab, and retain the newly-conquered provinces of Northern India under his rule.

Conquest and loss of Gujrat.

After quelling an insurrection at Jaunpur, and compelling Sher Khan of Behar to submit to him, Humayun turned his attention to Gujrat. Bahadur Shah, king of Gujrat, had conquered Malwa, and had received the homage of the kings of Khandesh, Berar and Ahmadnagar. This powerful prince gave shelter to a brother-in-law of Humayun who had been engaged in plots against his life, and also openly assisted a member of the old Lodi family to assemble an army and march against Humayun. Humayun defeated the army and then marched against Gujrat.

Bahadur was at that time besieging Chitor, and it is said, Humayun allowed him time to take that stronghold of the Hindus. When Chitor fell, Bahadur marched against Humayun. The two armies met at Mandasor, but very little was effected for two months, except almost daily skirmishes. Pressed by famine, Bahadur at last left the intrenchments by night and fled to Mandu, and his army dispersed.

Humayun invested and took Mandu, and Bahadur continued his flight to Champanir, and thence to Cambay. Humayun still pursued him, and reached Cambay on the evening of the day on which Bahadur had quitted it for Diu in the most remote part of the Katiawar Peninsula. Leaving him there, Humayun subjugated the open country of Gujrat, and appeared before Champanir. The hill-fort was scaled in the night by means of steel spikes fixed in an almost perpendicular rock by 300 chosen assailants, of whom Humayun was one.

Soon after taking Champanir, Humayun heard of the fresh insurrection of Sher Khan of Behar. He accordingly left for Agra at once, leaving his brother Mirza Askeri in charge of the new conquests. Dissensions ensued among his followers, and Bahadur Shah profited by these disorders, recovered the whole of Gujrat and Malwa without a blow.

War with Sher. Khan.

Sher Khan was one of the many chiefs of Behar who had made their submission to Baber in 1529. But in the confusion which followed, this active chief made himself master of Behar and of the fort of Chunar. We have already stated that Humayun marched against him and received his submission, and left him in possession of Chunar before he went against Bahadur Shah of Gujrat. In Humayun's absence in Gujrat, Sher Khan again made himself master of Behar and invaned Bengal.

Humayun now once again marched against Sher Khan. He took Chunar after a siege of several months, and then proceeded to Bengal, where Sher Khan had already taken Gaur and made himself master of the province. Humayun took Gaur in his turn, but was unable to carry on operations

any further, as the Delta of the Ganges had in the rains become one vast sheet of water. When the rains were over, Sher Khan took possession of Behar and Benares, and recovered the fort of Chunar, so that Humayun was compelled to turn westwards to meet his agile enemy. The two armies met and intrenched themselves near Buxar, and thus remained for two months. At last Sher Khan with the choice of his army made a secret march one night to the rear of Humaun's position, and suddenly attacked the camp at daybreak. Resistance was hopeless, and Humayun and a vast number of his soldiers fled and plunged into the Ganges. It is said that 8,000 Musalmans were drowned, and Humayun himself owed his life to a water-carrier who crossed him over with the aid of his inflated skin. Thus saved, Humayun escaped to Agra, after the total destruction of his army, in 1539.

In the next year Humayun again turned against Sher Khan who had now advanced as far as Kanouj. Humayun was again defeated, and his army driven into the Ganges. Humayun himself crossed the stream on an elephant; but the opposite bank was too steep for the elephant to ascend, and Humayun would have perished in the stream if two soldiers had not tied their turbans together and thrown one end to him, so as to enable him to make good his landing.

All hopes of further resistance were given up, and Humayun after a reign of ten years, left Agra and Delhi in 1540, and went to his brother Kamran at Lahore. Kamran was not willing to receive him and so incur the displeasure of the conqueror; he even ceded the Punjab to Sher Khan and retired to Kabul.

Fate of Humayun.

The deserted Humayun now turned towards Sindh. His negotiations with the chief of that country were fruitless, and he sought the protection of Maldeo (Malla Deva), Raja of Jodhpore and Marwar. After a march through the desert, during which he lost many followers from fatigue and thirst, he appeared before Jodhpore; but the Raja was not inclined to give him shelter, and the

unfortunate Humayun left the place and marched towards Amarkot The journey through the desert was attended with indescribable sufferings from fatigue and thirst, and many of his followers perished. A body of Rajput horse pursued to chastise them for this intrusion into their territory, and Humayun and his small train were left completely at their mercy. The Rajputs had, however, no intention of destroying them ; Maldoe's son appeared with a white flag, and after reproaching them for entering his father's territories and having killed kine in a Hindu country, supplied them with water, and allowed them to proceed. After several more wearisome marches Humayun, with seven mounted attendants, at last reached Amarkot, and the straggling survivors gradually assembled at the place. Rana Prasad of Amarkot received the exiled monarch with respect and hospitality.

Birth of Akbar.

It was at Amarkot, and in the midst of these calamities that Akbar was born on the 14th October, 1542.

AKBAR THE GREAT.

After another unsuccessful attempt on Sindh, Humayun went to Kandahar, which belonged to Kamran, and was held by his brother Askeri. Askeri tried to make Humayun prisoner, and the latter fled hastily leaving the infant Akbar at the mercy of his uncle. Humayun then went to Sistan, and was sent on to Herat to wait the orders of the king of Persia.

SUR DYNASTY.

Sher Shah Sur.

Sher Shah's rule of five years was spent in extending his conquests and consolidating his rule by wise administration. He suppressed a rebellion in Bengal, and then divided the districts of the province among officers wholly independent of each other, so as to make further rebellion impossible. In the following year he conquered Malwa.

Bengal and Malwa.

Raisin.

In the next year, 1543, he besieged the fort of Raisin; Purna Malla, the chief, capitulated on terms by which the garrison were permitted to march out with their arms and property. Sher Shah, however, obtained the opinion of a Mahomedan lawyer that it was not necessary to observe faith with infidels; and, in contravention to the terms of capitulation, attacked the small band of Rajputs. The Rajputs fought with all the bravery of despair and perished to a man.

Jodhpore.

The king now turned against the Hindu princes of Rajputana. He attacked Marwar with 80,000 men, and Maldeo of Jodhpore came to oppose him with 50,000 men. Sher Shah did not risk a battle with the brave Rajputs, but by the trick of letters written on purpose to be intercepted, he succeeded in exciting Maldeo's suspicions against his chiefs, and Maldeo aocordingly commenced a retreat. Kumbhu, one of the Rajput chiefs who was thus wrongly suspected by Maldeo, declared to Maldeo "that such treachery was unprecedented among true Rajputs, and he

determined to wash off the stain on their reputation with his blood or to subdue Sher Shah with his own tribe alone." With his band of 12,000 men he fell on Sher Shah with such impetuosity that he threw the camp into confusion and nearly defeated the Moslems. The Rajputs were, however, cut down to a man, and Sher Shah, thus narrowly escaping defeat, declared—alluding to the poverty of Marwar and its produce—that "for a handful of *jowar*, he had almost lost the empire of India."

Sher Shah then marched against Chitor which capitulated.

Chitor.

After this, he went and laid siege to Kalinjer. The Raja of Kalinjer, remembering Sher Shah's treachery towards Purna Malla of Raisin, refused all terms, and prepared for hostilities. While superintending the batteries, Sher Shah was involved in the explosion of a magazine; he was dreadfully burnt and died the same evening.

Kalinjer; 1545.

Sher Shah was a ruler of great ability, prudence, and vigour During his short reign he brought his territories into order, and introduced great improvements in civil government. Among the useful public works which he executed, the Grand Trunk Road from Bengal to the North-West remains to this day a monument of his far-sighted wisdom. Mosques and caravanserais and attendants of the proper castes, for Hindus as well as for Musalmans, were provided.

Jalal, the second son of Sher Shah, was raised to the throne, under the title of Salim Shah, and reigned for eight years, 1545 to 1553. Very few incidents mark his reign, but he had administrative ability and, like his father, constructed works of public utility.

Salim Shah Sur.

Salim's son was murdered by his uncle, Muhammad, who ascended the throne. He gave himself up to coarse debauchery, and committed the conduct of Government to a Hindu, named Hemu who had been a shopkeeper before, but who proved himself to be an able administrator and brave warrior. The proud Afghan chiefs chafed

Muhammad Adil Shah.

under this arrangement, and rebelled against the confiscation of their property, which the profligate king bestowed on his low-born favourites. Ibrahim Sur, a member of his family, seized on Delhi and Agra, and Sikandar Sur, another member of the family, proclaimed himself king in the Punjab, and eventually drove Ibrahim from Delhi and Agra. And to crown all this, the exile Humayun re-entered India, defeated Sikandar Sur, and took possession of Delhi and Agra.

HUMAYUN RESTORED.

Humayun had taken shelter in Persia. The Persian Musalmans were Shias, and the Indian Musalmans were Sunnis, and Shah Tahmash, the king of Persia, forced Humayun to profess the Shia form of the religion. He then gave him an army of 14,000 men, with which Humayun conquered Kandahar in 1543. Humayun then took Kabul, and, in January 1555, set out from Kabul and invaded India. He defeated Sikandar Sur's governor and took possession of Lahore. Shortly after, he defeated Sikandar himself, and took Delhi and Agra.

Six months after his return to Delhi, Humayun had a fall from the stairs of his library which caused his immediate death in 1556. His mildness of character is extolled by historians, and he was certainly brave in war. But he had neither the prudence nor the ability of a general, his schemes were badly matured, and his movements were dilatory and feeble. Ferishta says that his indecision and dilatoriness were often caused by the excessive use of opium to which he was addicted. Treachery and cruelty were among his worst faults.

AKBAR THE GREAT.

Akbar was the greatest of the Moslem kings who have ruled in India; and his reign of fifty years, 1556 to 1605 nearly corresponds in date with that of Queen Elizabeth, one of the greatest of English sovereigns.

The commencement of his reign was beset with difficulties.

Defeat of Hemu. End of the Sur Dynasty.

Hemu, the Hindu general of the last Sur king Muhammad Adil Shah, still hoped to drive out the Moguls and to keep India under the Sur dynasty. He quelled the rebellion in Bengal, and, leaving his royal master at Chunar marched against Agra and besieged and took that capital. The governor of Delhi, collected together the whole of the Mogul army, but Hemu defeated him in battle, took Delhi, and then marched towards Lahore, to expel young Akbar from the Punjab. Akbar's counsellors advised him to retreat to Kabul, but Bairam Khan, the general and friend of Humayun and the tutor of Akbar, wished to give battle to the enemy, and the voice of the spirited young Akbar, then in his fourteenth year, was in unison with the sentiments of Bairam, and decided the question.

The battle was fought at Panipat on the 5th November, 1556. Hemu fought with the utmost bravery in the very heart of the Mogul army, and though pierced through the eye with an arrow, he continued to fight with unabated courage. But the Moguls were victorious on every side. Hemu's army gave way, and Hemu was made a prisoner. Bairam desired Akbar to kill the infidel with his own hands, but he refused to hurt the brave and wounded foe. Bairam slew Hemu with his own sabre.

The hopes of Mummad Shah Sur fell with Hemu. He continued to reign in the eastern provinces for some time longer, until he was killed in a battle with a new pretender in Bengal. Akbar took Delhi and Agra, and quelled a rebellion which Sikandar Sur had raised in the Punjab.

Bairam Khan's harsh and imperious temper disgusted all

Bairam Khan's fall.

the nobles of the court. Akbar himself, now approaching his manhood, could scarcely brook the thraldom and sought to escape it. At last in 1560 he issued a proclamation that he had taken the government into his own hands, and forbade obedience to orders issued by any one else.

Bairam rebelled, and invaded the Punjab, but was defeated and forgiven. While preparing to leave India for Mecca, he was killed by an assassin, whose father he had slain in battle.

Pacification of the country, 1560 to 1567.

Akbar had taken Ajmir and Gwalior and Lucknow before the fall of Bairam. His general, Khan Zaman, beat back the son of the last Sur king who had advanced to recover the kingdom and another general, Adham Khan, conquered Malwa. But these generals were little inclined to show respect to a youth of Akbar's years. The young king, however, surmounted every difficulty by his energy and vigour. He subjugated Adham Khan and quelled all rebellions in Malwa; and he marched to Oudh and Allahabed against Khan Zaman. Akbar drove him across the Ganges, and defeated him. After seven years of incessant toil, the young and vigorous monarch subjugated and pacified the whole country from the Indus to Behar, and as far as Malwa to the south. The subjugation of Gondwana is specially remarkable for the heroism of Durgavati, the queen of that province, and one of the most remarkable characters in Indian history. Abul Fazl tells us that she not only governed her vast dominions with ability, and carried on wars with her enemies with success, but that she was herself a good shot, frequently went out hunting, and brought down wild animals with her own gun. Durgavati fought valiantly but in vain against Akbar's army, and fell covered with glory. Ruins of the fort which she bravely defended are still pointed out near Jubbalpur, and her name is still remembered in the Central Provinces.

Having thus widened and consolidated his kingdom, Akbar now thought of more ambitious conquests. Among the Rajput princes, the Raja of Jaipur was on friendly terms with the Emperor of Delhi, and had given his daughter in marriage with Akbar. A grand-daughter of the Raja of Jodhpur was married to Akbar's son Salim. Chitor rejected all terms, and the Emperor turned his arms against Chitor.

War with Mewar.

Udai Sinha, the son of Rana Sanga, was a feeble prince, and fled into the hills and woods of the Aravalli on the approach of Akbar, leaving Chitor in charge of the brave chief, Jai Malla. While the siege was going on, Akbar one night saw the brave and watchful Jai Malla superintending the repair of the breaches in the ramparts by torchlight. Akbar instantly fired, and shot the brave defender dead on the spot. The Rajputs then left the breaches undefended, withdrew within the fort, burnt their women, and then came forward to meet death at the hands of the Moslems, who had now mounted the ramparts unopposed. "Ten thousand Rajputs," says Ferishta, "were killed near their temples."

Udai Sinha lived and died independent in his fastnesses, and his son and successor Pratap Sinha, one of the noblest and greatest characters in Indian history, continued to maintain the independence of his people in the midst of unparalleled hardships and privations. Pratap was defeated by the Emperor's son, Prince Salim, at Haldighata; several strong places were taken by the imperial troops under Man Sinha, the chief of Jaipur; and the hunted chief fled with his faithful tribe from rock to rock and from valley to fastness, and lived in the midst of perils, dangers and privations, still proud and unsubdued. His efforts and indomitable perseverance were finally crowned with success, and before the death of Akbar the determined Rajput had beaten the Mogul troops at Dewir, recovered the open country of Mewar, and founded a new capital at Udaipur.

Akbar's next great enterprise was the conquest of Gujrat.

Conquest of Gujrat.

Gujrat had been conquered by the vigorous Alauddin Khilji in 1297, but had risen in rebellion fifty years after in the reign of Muhammad Tughlak, and finally threw off the yoke of Delhi and became independent after another fifty years (1397), under Mozuffer Shah, on the eve of Timur's invasion of India. For nearly two centuries Gujrat remained independent, and Bahadur

Shah of Gujrat conquered and annexed Malwa and reduced Chitor, and continued his reign after the fruitless invasion of Humayun, as we have seen already. After Bahadur's death, dissension arose in Gujrat, and Akbar was invited to take possession of the province, and the nominal king formally ceded his crown to the Emperor of Delhi in 1572. But the country was not subjugated without great difficulty. At one time Akbar attacked 1,000 of the enemy with only 156 men, and was in great personal danger, but was saved by the faithfulness and bravery of Raja Bhagavan Sinha of Jaipur, and his nephew and adopted son, the celebrated Man Singha. Raja Bhagavan Sinha's brother, too, "displayed on this day," says Ferishta, "the heroism of Roostoom and Isfundyar," and lost his life. Gujrat was eventually subjugated, and Akbar returned to Agra; but one of the insurgents returned again and raised the standard of rebellion. The rainy season had set in, but Akbar hastened to Gujrat with his usual celerity, and faced the enemy with 3,000 men on the ninth day from leaving Agra. The leaders of the astonished insurgents were killed in action, and tranquillity was restored in Gujrat in 1573.

Conquest of Bengal.

Akbar's next great conquest was Bengal. That province had been conquered by Kutbuddin's lieutenant, Baktiyar Khilji, in 1204, and had remained under Delhi for over a century. But in the reign of Muhammad Tughlak it rose in rebellion under the Mahomedan chief about 1340, and remained independent for two centuries from that date. Among the independent kings of Bengal we find one Hindu name—that of Raja Ganesa, who reigned from 1386 to 1392. His son succeeded him but embraced the Moslem faith.

During the rule of the Sur Dynasty in Delhi, Bengal remained united to Delhi, but the connection was severed on the restoration of Humayun. Akbar now sought to bring the province once more under the rule of Delhi, and advanced to Behar in 1575. Daud Khan, the Afghan king, retired into Bengal, and Akbar left instructions with his general to pursue the conquest and returned to Agra.

Munayim Khan and Todar Malla, Akbar's generals, pursued Daud Khan into Orissa, and Daud was defeated in a great battle. He surrendered Behar and Bengal to Akbar and was allowed to retain Orissa and Cuttack. On Munayim's death, Daud Khan rose in rebellion and recovered a part of Bengal, but the imperial general attacked him, and the battle terminated in Daud's defeat and death.

There was a rebellion of the Mogul Jaigirdars in Bengal and Behar in 1580, and Todar Malla was sent to quell it. He had great influence with local zemindars, and succeeded in breaking down the Mogul combination, and in reconquering Bengal. Todar Malla's successor completed the conquest.

Once more the Afghans rose in rebellion under Katlu Khan and made themselves masters of Orissa and part of Bengal, as far as the Damodar river. Raja Man Sinha of Jaipur was sent to subjugate the rebels. A large detachment of his army, under his son Jagat Sinha, was defeated by the Afghans, and Jagat Sinha was taken prisoner. But Katlu Khan died soon after in 1590, and a peace was concluded, by which the Afghans evacuated Bengal and were allowed to retain Orissa under the Emperor of Delhi. Man Sinha once more visited Bengal in 1592, defeated the Afghans on the borders of Orissa, and finally reduced them to submission.

Annexation of Kabul.

Akbar's brother, Mirza Hakim, was unwise enough to invade India once in 1566, but was repulsed by Akbar. Since then he remained in undisturbed possession of Kabul for fifteen years, but in 1581 he again invaded the Punjab. Raja Man Sinha, the Governor of the Punjab, retired to Lahore which was invested by Hakim. Akbar immediately marched against his brother, and Mirza Hakim raised the siege and retreated to his own dominions. Akbar followed him and took possession of Kabul without opposition. The repentant Hakim now asked forgiveness, and Akbar generously restored to him the government of Kabul. On his return to India Akbar ordered a fort to be built on the Indus which he called Attock.

The Yusufzais.

Mirza Hakim died in 1585, and Kabul, therefore, came under the direct rule of Akbar, and Man Sinha was sent as Governor of Kabul. The plains to the north of Peshwar, bounded by the Hindu Kush on the north, were in possession of Afghan mountain tribes, the Yusufzais and others, who occasionally gave trouble. Akbar sent his foster-brother, Zein Khan, and his greatest personal favourite, Bir Bal, to quell these tribes. The expedition ended in disaster. Bir Bal and his troops were cut down by the mountaineers among the hills, and Zein Khan made a precipitate retreat, pursued by the enemy as far as the Indus. Todar Malla and Man Sinha then occupied some fortified places in the country and thus kept the Yusufzais in check, and reduced them to some kind of submission.

Conquest of Kashmir.

A far more profitable conquest was that of Kashmir. We have narrated its earliar history in previous chapters, and the kingdom remained under Hindu rule until the beginning of the fourteenth century, when it fell into the hands of a Mahomedan adventurer. The early Mahomedans exercised great cruelties in these secluded highlands, and the majority of the people were forced to embrace the moslem religion.

In 1586, Shah Rokh Mirza and Raja Bhagavan Das were sent to conquer this delightful hill-country. The progress of the army was retarded by snow, but the chiefs succeeded in penetrating into the valley, and concluded a treaty with the local king, by which he acknowledged the supremacy of Akbar. Akbar was not pleased with the treaty, and he sent another army in 1587. Kashmir was completely subjugated, and the local king retreated as a Jaigirdar to Behar. Kashmir thenceforth became the summer retreat of the emperors of Delhi.

Conquest of Sindh.

Akbar's next conquest was Sindh. After the retreat of Kasim, the Rajputs recovered portions of Sindh, though the Arabs are said to have held portions of it till the tenth century after Christ. Other tribes of Rajputs and Musalmans succeeded and a new family of

Musalman advanturers had now the supreme power in Sindh. Akbar conquered the province without much difficulty in 1592, and the ruling prince was, according to Akbar's custom and policy, honoured as one of the nobles of the Empire.

Complete settlement of Northern India.

Kandahar fell into the hands of Akbar in 1594, and the Emperor now held peaceful sway over the whole of Norther India and Afghanistan from Kandahar to Bengal. The Rana of Udaipur, the valiant Pratap Sinha, still remained unsubdued, but the other Rajuput chiefs became active and attached adherents of Akbar, and supported his throne by troops drawn from their own hereditary dominions. Thus the enlightened and conciliatory policy of Akbar towards Hindu chiefs strenthened his powet; and the undisputed master of Northern India now tried to subjugate the Deccan, as Alauddin Khilji had done, three hundred years before.

Deccan.

The Deccan was first conquered by the Musalmans in the reign of Alauddin Khilji, and the Hindu kings of Warangal and Deoghar had consented to pay tribute to Delhi. But the whole of the country south of the Nurbudda was lost, after about fify years, in the reign of Muhammad Tughlak; and two new kingdoms were formed *viz.*, new Hindu kingdom of Vijayanagar, and the Mahomedan kingdom of the Bahmanis.

About the close of the fifteenth and the beginning of the sixteenth century, three new Mahomedan kingdoms arose out of the ruins of the Bahmani kingdom of the Deccan. The new kingdoms were Ahmadnagar, Bijapur and Golkonda. There were frequent wars between these kingdoms and the Hindu House of Vijayanagar, and at last three Musalman powers combined and defeated Ram Raja, the last king of the Vijayanagar House, in the battle of Telikota, in 1565, *i. e.* in the tenth year of Akbar's rule in Northern India. The old Raja was put to death, and the monarchy of Vijayanagar was extinguished. The country, however, south of the Krishna river, still remained in the hands of the Hindus,—petty princes, Nayaks, Zemindars and Polygars.

Thirty years after this event, Akbar took steps to conquer Southern India. Dissensions having broken out in Ahmadnagar, a Mogul army was sent to conquer the place. The brave regent Chand Sultana, aunt of the infant king, made noble efforts to resist the Moguls, and appeared on the ramparts in full armour and with drawn sword to repel the invaders. Her example, courage, and patriotism inspired the garrison with new valour, and the Moguls were obliged to withdraw.

Conquests of Ahmadnagar.

Fresh dissensions, however, broke out soon after; Chand Sultana was killed by her own soldiers, and Ahmadnagar was taken in 1600. Khandesh and Berar were annexed shortly after.

Last years of Akbar.

The last years of Akbar were made miserable by the misconduct and undutiful behaviour of his sons. His eldest son Salim (afterwards Emperor Jahangir) openly rebelled against his father, was pardoned, and continued in his life of cruelty and ingratitude, and excessive indulgence in wine and opium. Salim's wife (Raja Man Sinha's sister) died by swallowing opium, and Abul Fazal, the favourite minister of Akbar and his able historian, was waylaid and killed by a Raja of Bundelkand on the instigation of Salim. Akbar's second son Murad, who had vainly attempted to take Ahmadnagar from Chand Sultana, died in 1599. Akbar's third son, Daniel, was married with great pomp to the young princes of Bijapur in 1604; but he was unworthy of his beauteous bride, and died of hard drinking in the following year. We mention the incident of the marriage, because the historian Ferishta, who was in the service of the Bijapur House, accompanied the princes to Daniel's camp, and also went with Daniel to Burhanpur where the prince died. Ferishta's history of Hindustan ends with the reign of Akbar.

His death and character.

Overcome by these misfortunes Akbar the Great died in 1605. He was the greatest Moslem ruler that ever ruled in India, and one of the wisest and noblest sovereigns that the world has ever seen. His bravery

in war was remarkable, and he seemed indeed to be stimulated by an instinctive love of danger. His wonderful activity, his inexhaustible energy, and his great power of edurance were equally remarkable, and he has justly been called the real founder of the great Mogul Empire. His administrative talents were also of a high order, and with the aid of Musalman and Hindu ministers he organised a perfect system of administration, and settled the land revenue of his great empire after a careful survey. And, lastly, he was enlightened and tolerant and catholic in his views; he conciliated the Rajput chiefs by his generous behaviour; he abolished the invidious tax of Jizia on the Hindus and the tax on pilgrimages; he appreciated what was good and noble in all races and in all religions; and he caused Sanskrit works on Arithmetic and Algebra, and portions of the Sanskrit Epics as well as of the Bible to be translated into Persian. Abul Fazl informs us, that Akbar also prohibited the custom of making prisoners of war, and of reducing the wives and children of rebels into slavery. "For if the husband pursues an evil course, what faults is it of the wife? and if the father rebels, how can the children be blamed?"

The brothers, Feizi, and Abul Fazl, were the most learned men in Akbar's court and his inseparable companions. The latter has written the *Akbar-nama*, a history of Akbar, and the *Ayin-i-Akbari* a statistical account of the country. Tan Sen was a celebrated musical composer, and Raja Bir Bal was a personal favourite who amused the emperor with his conversation and wit. Raja Man Sinha helped the Emperor in his conquests from Kabul to Bengal, and Raja Todar Malla made the famous revenue settlement of the Empire.

In religion, Akbar the Great was a pure Deist, but he was anxious to learn the doctrines of all religions. Sunnis, Shias, Brahmans, Jains, Bhuddhists, Charbaks or Hindu sceptics, Christians, Jews, Parsees and men of every belief were gathered together, says Abul Fazl, in the court. Akbar set up whole nights to hear controversies between divines of different persuasions; he associated with Hindu Yogins to know their prac-

tices; and he honoured Christian missionaries and the images of Jesus Christ and the Virgin which were shown to him. He forbade child-marriage, permitted widow-marriage, and sternly prohibited the burning of widows against their wishes. Once when he heard that the Raja of Jodhpur was about to force his son's widow to mount the funeral pyre, he mounted his horse and rode with speed to the place, and prevented the barbarous sacrifice. The innate greatness and genius of Akbar will appear all the more striking when it is remembered that he owed little to education. It is a remarkable fact that some of the greatest names in modern Indian History, like Alauddin, Akbar, Sivaji, Haider Ali and Ranjit Sinha are names of men more or less illiterate.

Akbar divided his empire into fifteen subahs or provinces, namely, Delhi, Agra, Kabul, Lahore, Multan, Ajmir, Gujrat, Malwa, Oudh, Allahabad, Behar, Bengal, Khandesh, Berar and Ahmadnagar. A viceroy or chief officer was appointed to each province, and under him were the Dewans or revenue authorities, and the Foujdars or military commanders. Kazis administered justice and Kotals superintended the Police in all towns, while village communities had an organization of their own in villages to keep the peace and repress crime.

A careful revenue survey of his empire was made by Akbar, and the proceeds of the assessment from the fifteen subahs came to nearly fifteen Krores of Rupees—an excessively heavy assessment if it was ever fully realized.

CHAPTER X.

MOGUL ASCENDENCY.

A. D. 1605 to 1707.

JAHANGIR.

SALIM now ascended the throne under the title of Jahangir. Unlike his father, Jahangir was a cruel prince and was too much addicted to wine to look after the affairs of the State.

Rebellion of Khasru quelled.

Khasru, the eldest son of Jahangir, was never liked by his father, and rose in rebellion and took the city of Lahore. He was, however, completely defeated by the royal troops and brought as a captive to his father. Jahangir punished the

JAHANGIR.

rebels with barbarous cruelty, and Khasru was kept in captivity for years.

Nur Jahan—The story of Nur Jahan bring to light some traits of Jahangir's character. She was the daughter of a Persian, named Mirza Ghyas, and used often to come to Akbar's harem with her mother. Jahangir saw her and was attracted by her beauty and desired to marry her. Akbar refused his consent, and gave the beauteous girl in marriage with one Sher Afghan, and sent him away to Bengal where he bestowed on him a Jaigir.

NUR JAHAN.

When Jahangir became emperor, he sent his foster-brother Kutbuddin as governor of Bengal with orders to obtain the wife

of Sher Afghan for the imperial harem. Sher Afghan refused to give up his wife, and killed Kutbuddin on the spot and was himself despatched by Kutb's attendants. The spot where this tragic event took place is still pointed out in Burdwan.

Nur Jahan was taken to Delhi, but refused for a time to wed the man whom she looked upon as her husband's murderer. After a while, however, Nur Jahan forgot her resentment, and her marriage with the emperor was celebrated with great pomp. Being an artful and spirited woman she soon managed to obtain the supreme power in the empire. Her weak husband was henceforward merely a tool in her hands.

Submission of Mewar.

All Rajputana had owned the supremacy of Akbar except Mewar. But the high spirited Pratap was now dead, and his son, Amar Sinha, was unable to cope with the imperial troops. Prince Khurm (afterwards Emperor Shah Jahan) went with 20,000 troops to Mewar, and the Rana was compelled to sue for peace in 1614. Prince Khurm received his homage, but following the wise and conciliatory policy of Akbar, left him ruler of the country, and restored to him all the country which had been conquered since the invasion of Akbar.

Loss and recovery of Ahmadnagar.

The affairs of the Emperor in the Deccan met with ill success. The Abyssinian minister of Ahmadnagar, named Malik Ambar recovered that place from the Moguls, and compelled the imperial troops to retire in 1610. A second army, sent by Jahangir, two years after, was equally unsuccessful, and Malik Ambar remained master of Ahmadnagar.

Prince Khurm was now sent to the Deccan and achieved complete success in 1617. He broke the confederacy formed by Malik Ambar, and that chief was compelled to restore Ahmadnagar and all the territory which he had conquered from the Moguls. Malik Ambar rebelled once more a few years after, but was defeated by prince Khurm and submitted.

Prince Khurm's influence in court was supported by the all-powerful Nur Jahan, whose niece he had married. But the great reputation he had won in Mewar and in the Deccan aroused her jealousy ; and she now endeavoured to supplant him by a weaker prince who would continue to be under her influence. She gave her daughter (by Sher Afghan) in marriage to the Emperor's youngest son Shahriyar ; she caused a great part of the army of Khurm to be placed under this young prince ; and the jaigirs of Khurm in Northern India were also transferred to Shahriyar.

Prince Khurm's rebellion quelled.

Prince Khurm rose against his father ; but the artful Nur-Jahan caused Muhabat Khan, a rising and able general, to be sent against the prince, and the latter was compelled to flee to the Deccan and thence to Musalipatam. From there he came to Bengal and obtained possession of that province and Behar, but Muhabat defeated him in battle and the prince again fled to the Deccan. Unable to effect any thing there, he at last surrendered himself to the mercy of his father, and the triumph of Nur Jahan was complete.

Muhabat Khan's rebellion quelled.

Muhabat Khan had gained great reputation and power in these transactions, and had in his turn awakened the jealousy of Nur Jahan who was now determined to quell him. Muhabat was summoned to court to answer charges of oppression and embezzlement. Jahangir was at the time encamped on the Hydaspis on his way to Kabul and most of his army had crossed over. Muhabat suddenly surrounded the emporer's camp and took him prisoner.

The spirited Nur Jahan crossed over to the army in disguise, and endeavoured the next morning to cross back with the troops and recover her husband. She was among the foremost on her elephant, trying to cross in the midst of a shower of balls and arrows. The infant daughter of Shahriyar, who was on her lap, was wounded, her driver was killed, and the elephant dashed into deep water and swam back to the other

shore with difficulty. The attempt to cross the river with the army and to recover Jahangir failed.

The artful Nur Jahan now came and joned her husband in his captivity. She gradually enlisted men and formed a strong party and proposing to take him to see a review of troops rescued him from Muhabat's power. Muhabat was no longer the master of the situation, and was ordered to proceed to the Deccan against Prince Khurm. Thus Nur Jahan's triumph was once more complete.

But Jahangir died the same year, 1626, and Nur Jahan's great influence ended with the life of her husband. She had assumed the imperial power both in reality and in form during her husband's reign. It was a custom with Mogul emperors to show themselves from a *Fharoka*, or lattice of the palace, to the people below ; but in the latter part of Jahangir's reign, Nur Jahan used to sit at the *Fharoka*, receive the salutations of the nobles, and issue her commands. Coins were struck in her name, the royal seal bore her signature, and the Emperer became a willing tool in her hands. "Nur Jahan," he used to say, "is wise enough to conduct the matters of state ; I want only a bottle of wine and piece of meat to keep myself merry."

Jahangir's reign saw the begining of the trading operations of the English in India. The East India Company who had received their charter from Queen Elizabeth for trading with India and the neighbouring islands, and had hitherto confined themselves to the Indian Archipelago, now established factories at Surat, Cambay, and Ahmadnagar.

Sir Thomas Roe.

In 1615, Sir Thomas Roe was sent by King James I. of England as an ambassador to Jahangir's Court. He remained in India for about three years and secured many valuable concessions for his countrymen. Sir Thomas has left an interesting account of his experiences in India from which much valuable information is obtained about the state of the country at the time.

SHAH JAHAN.

Prince Khurm now ascended the throne under the name of Shah Jahan, and he commenced his reign by acts of inhumanity. Khasru, his elder brother, had already been murdered under his instigation five years before. Shahriyar, who made an attempt to ascend the throne, was defeated and was afterwards put to death by his orders. The two sons of prince Daniel (Akbar's son), who had sided with Shahriyur, were also put to death. All possibie claimants to the throne were thus removed.

Final subjugation of Ahmadnagar.

In the Deccan, Khan Jahan Lodi, an officer under the Mogul Emperor, had made peace with Malik Ambar and given up the whole of the Ahmadnagar territory to the enemies. Shah Jahan pursued him into the Deccan, and Khan Jahan ultimately fled to Bandelkand where he was killed.

The last endeavours to maintain the independence of Ahmadnagar were made by a Hindu chief. Shahji Bhonsla (father of the famous Sivaji) had served under Malik Ambar and had distinguished himself in the recent wars ; and he now set up a fresh king and tried to maintain the independence of Ahmadnagar. The Emperor returned to the Deccan, and Shahji was compelled to give up the pretended king, and entered into the service of the king of Bijapur.

Thus the kingdom of Ahmadnagar, the partial conquest of which was first effected by Akbar, was extinguished for ever, and the kings of Bijapur and Golkonda also consented to pay annual tributes to the Emperor, 1636.

Loss of Balkh and Kandahar.

An obstinate attempt was made by the Emperor to conquer Balkh. Heroic efforts were made by the Rajputs under Jagat Sinha, and they stormed mountain passes and repelled the fierce attacks of the Uzbeks. Princes Murad and Aurangzeb were then successively sent to achieve the conquest. It was found impossible, however, to retain the place. Aurangzeb at last retreated from

the country, and the idea of its subjugation was prudently abandoned.

Kandahar, which had been recovered by Shah Jahan, was taken by the Persians in 1648. Aurangzeb was twice sent to recover it, and Dara, the Emperor's eldest son, then went with a large army with the same object. But all attempts failed, and Kandahar was thus permanently lost to India.

Golkonda and Bijapur.

The kings of Bijapur and Golkonda had remained true to the promise of payment of tribute to the Emperor and had given no reasonable cause of offence. But the intriguing and ambitious Aurangzeb, nevertheless, obtained his father's permission to proceed against Golkonda, and suddenly appeared in arms before Haidarabad, the capital of that kingdom. Haidarabad was plundered and partly burnt, and the hillfort of Golkonda was invested. The king, finding resistance hopeless, consented to the severe terms imposed by Aurangzeb. The king's daughter was married to Aurangzeb's son, Sultan Mahmud. Mir Jumla, who was the cause of this war, remained under Aurangzeb, and eventually distinguished himself in his service.

The turn of Bijapur came next. Aurangzeb invaded that territory, took the strong fort of Bidar, and compelled the king to sue for peace on humiliating terms. These offers were accepted and peace concluded, as Aurangzeb's attention was now called to more important matters in the north.

Illness of Shah Jahan ; dissension among his sons

A sudden illness of Emperor Shah Jahan in 1657, led to a scramble among his sons for the throne. Dara, the eldest, was frank and high-spirited, but imperious and impatient of opposition. Shuja, the second son, was given up to wine and pleasure. Aurangzeb, the third, was a perfect contrast to Dara ; he was cold and designing, artful and distrustful, but was the ablest among the brothers. He professed Himself a devout Musalman, and rigidly conformed to the forms of that religion. Murad, the youngest, was bold and generous, but dull in his intellect and vulgar in his pursuits.

Dara was in Agra, and transacted much of the work of administration as heir-apparent, and he meant to keep the throne to himself. Shuja marched from Bengal with his army, but was beaten by the imperial force under prince Sulaiman (Dara's son) and the able Jai Sinha of Jaipur. Murad was marching from Gujrat. The artful Aurangzeb joined Murad, congratulated that prince on his assuming the imperial title, declared his own intention not to "take any part in the government of this deceitful and unstable world, but to make the pilgrimage to the temple of God," and appeared only to be zealous to further the interests and ambition of Murad. Murad was easily deceived; and the combined troops fell on the imperial army, which had come to oppose them at Ujjayini. The Musalman troops of the imperial army scarcely took any part in the battle, but Jaswant Sinha, the Raja of Jodhpur, and his gallant Rajputs bravely contested the battle, and were at last beaten after great slaughter.

Jaswant Sinha retired in disorder to Jodhdur, but his proud queen for a time refused the vanquished chief admittance into the fort, declaring that her husband must have fallen in the field of battle, and would not retreat, defeated and disgraced.

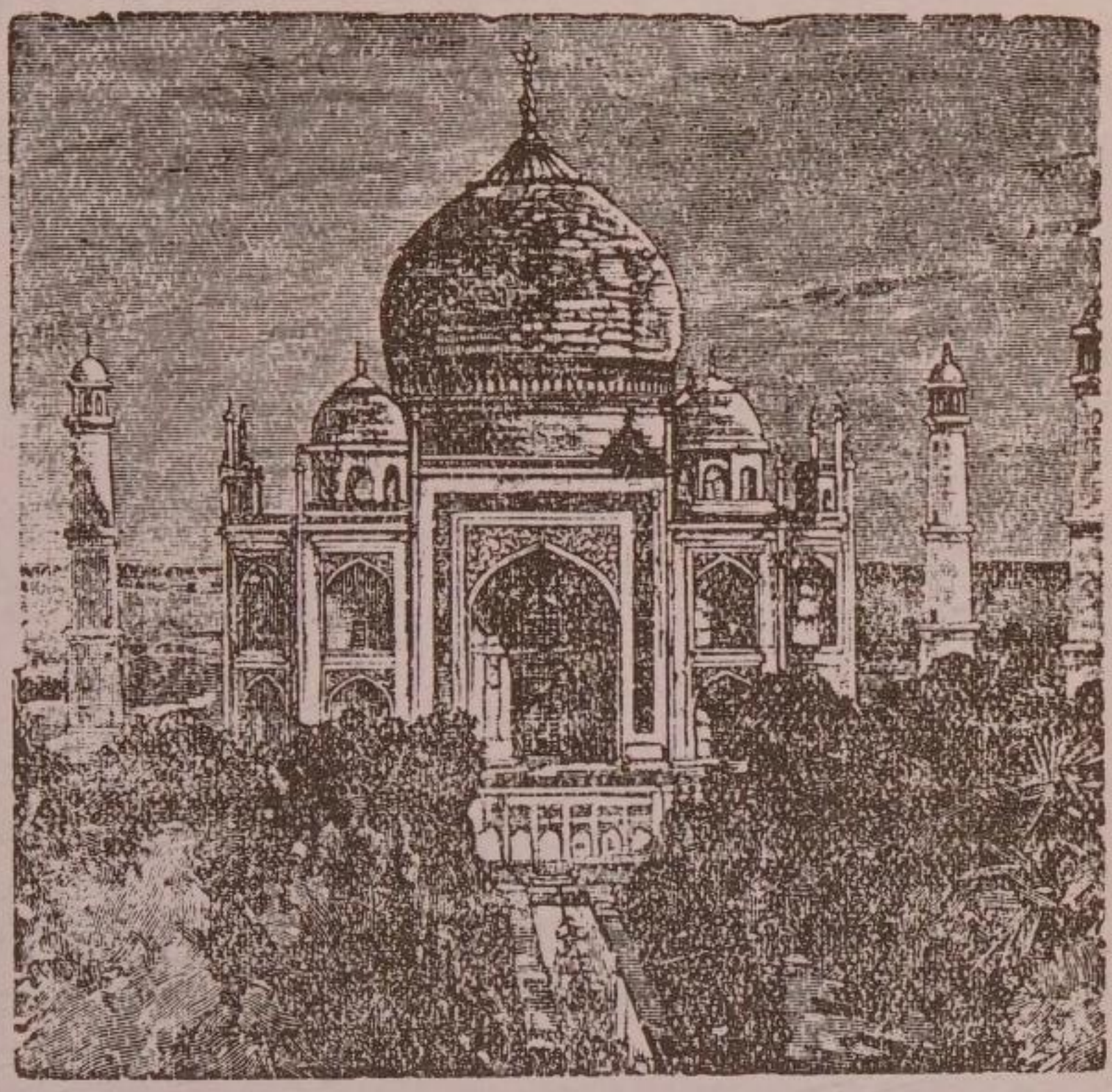
Dara now went out himself to meet his brothers, and a desperate battle was fought at Samaghar not far from Agra. Dara's Rajputs fought with their accustomed valour. He broke through the centre of the enemy and carried all before him; but Aurangzeb remained unshaken until Murad could come to his aid. In the meantime, Dara's elephant being wounded, he changed it for a horse; his army lost sight of him and a panic ensued; and the whole of the gallant army was put to flight. After this narrow deliverance, Aurangzeb saluted his brother Murad, congratulated him on his acquisition of the empire, and "wiped away," says Khafi Khan, "the tears and blood from his brother's cheek with the sleeve of condolence," and that simple prince never doubted Aurangzeb's sincerity.

Three days after the battle, Aurangzeb and Murad entered Agra. The old Shah Jahan was confined in his palace. Murad was now of no further use; and Aurangzeb accordingly invited him one day to supper, plied him with drink,and then stripped him of his arms, cast him into chains, and ultimately sent him as a prisoner to Gwalior. Dara had fled to Delhi and thence towards Lahore, and Shuja had gone to Bengal. Aurangzeb became the Emperor of India.

Khafi Khan, who was the best historian of the times subsequent to these described by Ferishta records his opinion, that although Akbar was pre-eminent as a conqueror and law-giver, Shah Jahan surpassed him as an administrator. The French traveller, Tavernier, also commends the strictness of Shah Jahan's civil government and the security enjoyed by the people. There can be little doubt that Shah Jahan was an able ruler and a careful and strict administrator. But the murder of his relations, by which he cleared his way to the throne, throws a dark stain on his character, and his cruel example was but too faithfully followed by his son and successor. Shah Jahan was also wanting in those attributes of a liberal and a great mind, which mark Akbar alone among the Mogul emperors. So far from imitating Akbar's catholic virtues, Shah Jahan issued an order, as we are informed by his historian, the author of *Badsha Nama*, for the destruction of all Hindu temples which had been begun throughout his dominion. This, too, was a bad example which his successor faithfully followed.

Shah Jahan stands pre-eminent, even among the Mogul emperors, as a builder of splendid edifices. He founded the new city of Delhi, he constructed its fortified Palace, its Moti Musjid, its Dewan-i-Khas, and its magnificent Juma Musjid. He also constructed the celebrated Peacock Throne, which is said to have cost over six millions sterling. Nobler than all these is the Taj Mahal in Agra, built over the tomb of his queen Mumtaj Mahal (Nur Jahan's niece), "which for the richness of the material, the chasteness of the design and the

effect, at once brilliant and solemn, is not surpassed," says Elphinstone, "by any other edifice either in Europe or in Asia."



TAJ MAHAL.

AURANGZEB.

Defeat and death of Shuja.

After his defeat at Benares, Shuja had fled to Bengal; but he now advanced with a fresh army to contest the throne. Aurangzeb marched against him, and a battle was fought near Allahabad in which Shuja was defeated. Shuja again fled towards Bengal, and Aurangzeb sent his son, and his general, Mir Jumla, in pursuit. The unfortunate Shuja was compelled to take shelter, first in Monghyr and then in Rajmahal, in the rains. After a series of unsuccessful struggles, he had to fall back on Dacca, and then went to Arracan, and the story of his death is obscure.

Dara had fled from Delhi to Lahore, and left that city for Sindh on the advance of Aurangzeb. He occupied Gujrat, and tried to form a junction with Jaswant Sinha of Jodhpur. The artful Aurangzeb, however, won over his mortal enemy, Jaswant Sinha; and Dara had to face his brother near Ajmir without Jaswant's support. Dara was once more defeated: he fled to Gujrat but found no shelter there, and was soon after betrayed by a petty chief and delivered to Aurangzeb.

Defeat and execution of Dara.

The unfortunate prince was loaded with chains, placed on a sorry elephant and thus taken through the populous streets of Delhi; and a few days after this public indignity, he was executed. Dara's sons were sent as prisoners to Gwalior, and are supposed to have been killed by order of the Emperor within a short time.

The brave Murad, who had helped Aurangzeb in winning two battles on his way to Agra, and the imperial throne, was now a prisoner in Gwalior. He attempted to escape but was discovered. Aurangzeb wished for his death, and on the complaint of a man whom Aurangzeb had himself instigated, the unfortunate Murad was executed in his prison.

Execution of Murad

Rise of the Mahrattas.—While Aurangzeb was thus securing his throne in the north, a new power had arisen in the south. The Mahrattas were a powerful and sturdy race when Houen Tsang visited India in the seventh century, *i. e.*, a thousand years before the time of which we are now speaking. Under the Chalukya kings they had defied the power of Siladitya II., Emperor of Kanouj, in the seventh century, and had remained supreme in the Deccan down to the twelfth. The Chalukya House then disappeared, and the supreme power in the Deccan was held, first by the Hindu Kings of Deoghar, then by the Bahmani Dynasty, and lastly by the three Moslem kingdoms of Ahmadnagar, Bijapur and Golkonda.

It has been already mentioned that the Mahratta chief, Shahji, had tried to keep up the independence of the Ahmadnagar House, but was compelled to give up the endeavour, and to take service under Bijapur, when Ahmadnagar was finally conquered by Shah Jahan in 1636.

Sivaji.

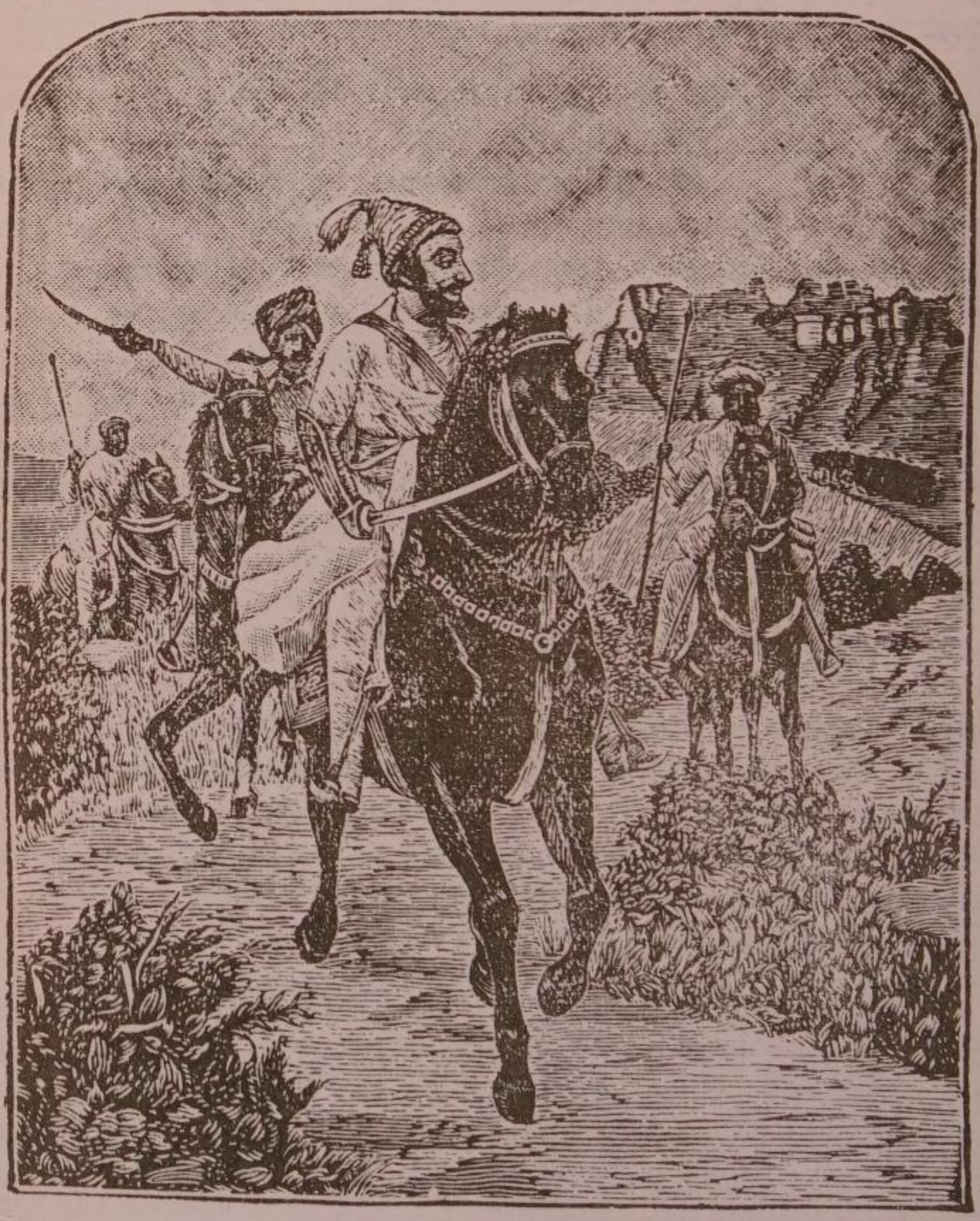
Shahji's second son, Sivaji, born in May 1627, was then a boy of nine years, and was receiving his education in horsemanship, hunting and military exercises in Puna, where Shahji held a jaigir. As the boy grew up, he mixed with his father's Mahratta soldiers and the sturdier highlanders of the Western Ghats, and was concerned in wild adventures in the Concan. Hardened and emboldened by these expeditions, he at last surprised the hill-fort of Torna, southwest of Puna, and belonging to the Bijapur kingdom, in 1646. And in the next year, he obtained possession of the more important forts of Singhar and Purandar, south and south-east of Puna.

More daring exploits were performed in the following year, and Sivaji openly threw off the mask of submission to Bijapur. He plundered a convoy of royal treasure, took a large number of hill-forts, and obtained possession of Kalyan, the ancient capital of the Western Chalukyas, with all the country attached to it. And being devotedly attached to the faith of his father, he revived Hindu institutions and restored Hindu endowments in his new possessions.

The court of Bijapur was now seriously alarmed, and cast Shahji into a dungeon for the sins of his son, and threatened his execution. Sivaji appealed to the Emperor Shah Jahan, who received his overtures favourably, and appointed him to the rank of a commander of 5,000, and caused Shahji to be released from his dungeon.

For ten years, 1649 to 1659, Sivaji continued his career of conquests from the Bijapur kingdom, and became master of the whole of the hilly country south of Puna, as far as the Krishna river. At last in 1659, an army was sent from Bijapur

under Afzal Khan to quell this turbulent and formidable enemy. Sivaji pretended great alarm, offered his submission, and asked for personal interview, which was granted. Afzal



SIVAJI.

came forward with a single attendant to meet the Mahratta, and Sivaji too came with a single attendant. What followed is differently narrated by different writers. By one account, Sivaji

treacherously attacked Afzal Khan; while by another account, which is more probable, a dispute arose between the two chiefs, and Sivaji attacked his foe in fair fight. Afzal was killed; and his army, taken by surprise, was dispersed.

A second army was sent in the following year, and the king of Bijapur himself took the field in 1661, and conquered much of Sivaji's possessions. But his attention was now called to the Carnatic, and Sivaji soon recovered and increased his possessions. A peace was then concluded in 1662, by which Sivaji was left in possession of the entire territory from Puna to the Krishna in the south, with a breadth of nearly a hundred miles from the sea.

After the conclusion of this peace with Bijapur, Sivaji ravaged the country of the Moguls nearly as far as Deoghar (now called Aurangabad after Aurangzeb) and Aurangzeb sent Shaesta Khan with a large army against the bold invader in 1663. Shaesta Khan encamped at Puna, and himself occupied the very house in which Sivaji had passed his early boyhood, while Sivaji retired to the fort of Singhar, 12 miles to the south. One evening, after dark, Sivaji stole into the town with some of his soldiers, and entered the house in which Shaesta Khan was stopping. That chief escaped through a window, his son and attendants were killed, and the surprise was complete. Soon after he was recalled by Aurangzeb.

Jaswant Sinha of Jodhpur was sent to the Deccan, and prince Mauzzim was deputed to his assistance. They could, however, effect very little against Sivaji; while that adventurous chief suddenly pounced upon the flourishing and defenceless Mogul town of Surat, plundered it for six days, and carried off an ample booty in 1664. It was in this year that Sivaji heard of the death of his father; he now boldly assumed the dignity and marks of an independent king and coined money in his own name.

A great general was, however, now sent against Sivaji. Jaswant and Muazzim were recalled, and Jai Sinha of Jaipur, who was Aurangzeb's constant instrument in all cases of diffi-

culties with Hindus, was sent against Sivaji. Dilir Khan, another commander, was associated with Jai Sinha in the command. The fort of Raigarh, which Sivaji himself held, and the fort of Singarh, where he had kept his family were both invested, and the garrisons were pressed hard. Further resistance was hopeless, and the chief who was so lately crowned as an independent king, now made his submission. Sivaji gave up twenty out of his thirty-two forts, and consented to hold the remaining twelve small forts as a Jaigir from the Mogul Emperor. And he further consented to co-operate with the Mogul troops in the war against Bijapur, which Jai Sinha had orders to carry on. This was in 1665.

Sivaji proceeded to Delhi with his son Sambhuji on the invitation of Aurangzeb, and on his assurance of safety. If Aurangzeb had now treated Sivaji with the generosity and good faith which Akbar always showed to his conquered foes, he could have undoubtedly turned him into a zealous friend all through his life. But Aurangzeb was not Akbar.

Sivaji was received with coldness and with apparent disdain and iusult at Delhi, and left the Durbar in anger; and Aurangzeb ordered guards to be placed under his residence. The bold Mahratta smarted under this breach of faith, and found himself a prisoner, but he was equal to the occasion. He soon contrived to effect his escape and returned to his native land, and in 1666, gave Aurangzeb cause to regret his ungenerous and faithless behaviour.

Jai Sinha had failed in the war against Bijapur and was recalled, and died on his way to Delhi. Jaswant and Mauzzim were again sent to the Deccan, and Sivaji soon obtained from them a treaty of peace on the most advantageous terms. His title of Raja was acknowledged and a considerable portion of his territory was restored to him in 1667. Thus at the age of forty, and after daring adventures and heroic struggles such as have seldom been excelled by any builder of a kingdom, the great Sivaji attained the object of his ambition. He was now the recognized ruler of an extensive territory, and had

leisure to mature and settle a system of civil administration, and also to organise his army on fixed rules. The strict and methodical rules which he framed and enforced, give us a high idea of his talents as a wise ruler and beneficent administrator.

Sivaji's administration was based on the old Hindu custom. The people lived under the village system, each village being placed under a head-man called *Patel*, who collected the revenue and preserved peace and order. Several *Patels*, again, were under a *Deshadhikari*, whose office was hereditary. There were other officers also, such as *Talukdars* and *Subahdars*. Civil cases were decided by Panchayets, and criminal laws were derived from the Hindu Sastras, and were, as a rule, mild. The land revenue was heavy but was assessed annually upon the actual state of crops.

While Sivaji was making these and other administrative arrangements, Aurangzeb was trying to entrap him again, but failing in that attempt, issued orders for an open attack, which led to a fresh war. Sivaji was not a loser by this declaration of war. His Mawali troops stormed the hill-fort of Singhar near Puna; and Sivaji took a great number of other forts, plundered Surat, and extended his ravages as far as Khandesh, from which province he levied a *chauth* or a fourth of the revenue, in 1670.

Aurangzeb now sent 40,000 troops under Muhabat Khan to reinforce Prince Mauzzim: but large body of the Mogul troops was totally defeated by the Mahrattas in 1672. This was the first victory of the Mahrattas in the open field against the Moguls. In the two following years, Sivaji conquered from Bijapur nearly the whole of the Southern Concan, and in 1674, he was again formally inaugurated as an independent king, was weighed against gold according to custom, and distributed large presents. The titles of the principal state offices were now changed from Persian to Sanskrit, and all Hindu rites and ceremonies were henceforth more scrupulously observed.

In 1675, Sivaji's troops made an incursion into the Mogul territory in Khandesh, Berar and Gujrat, and for the first time crossed the Nurbudda and extended their ravages beyond that river. In the following year, he crossed the Krishna to the south, to wrest from his younger brother his father's jaigir. He took Jinji and Vellore, and recovered the whole of his father's jaigir in Mysore. A peace was now made with his brother, by which the latter consented to pay him revenue, and Sivaji returned to his capital, Raighar.

The war of the Moguls against Bijapur gave Sivaji fresh opportunities. He appeared as an ally of Bijapur, and the Mogul general was compelled to raise the siege of Bijapur. As a price of his co-operation, Sivaji obtained the territory between the Krishna and the Tumbhadra, and also all the king's rights over Shahji's jaigirs. This was Sivaji's last triumph; he died on the 5th April, 1680, at the age of 53.

Born the son of an officer and jaigirdar, Sivaji rose to be an independent chief and king. The dissensions between the Moguls and the House of Bijapur gave him opportunities, from which his daring genius created a new and powerful Hindu kingdom in the south, of which he was crowned king in 1664. For a time he yielded to the superior prowess and fame of Jai Sinha, and consented to be a feudatory under the court of Delhi; but the treachery of Aurangzeb turned him into a mortal enemy. He defeated the Moguls in the open field, and was crowned king once more in 1674; and before his death in 1680, his kingdom, extended from the Nurbudda to beyond the Krishna. Aurangzeb was himself staggered at his success and greatness, and said of Sivaji: "He was a great captain and the only one who has had a soul great enough to raise a new kingdom, while I have been endeavouring to destroy the ancient sovereignties of India."

As an administrator, Sivaji endeavoured, by humane regulations, which he strictly enforced, to mitigate the evils of his predatory warfare. Khafi Khan admits that, while Sivaji plundered caravans and troubled mankind, "he was careful to maintain the

honour of the women and children of Mahomedans when they fell into his hands. His injunctions upon this point were very strict, and any one who disobeyed them, received punishment." Elsewhere, the same writer gives us a glimpse into Sivaji's kind and almost paternal tenderness for his people, and his simple and endearing behaviour. He had dug a well for the convenience of villagers in a barren and hilly tract, and had erected a stone seat near it. "Upon this bench, Sivaji would take his seat, and when the women of the traders and poor people came to draw water, he would give their children fruits, and talk to the women as to his mother and sisters."

Aurangzeb's bigotry and its consequence.

In the meantime Aurangzeb had alienated the affections of his Hindu subjects by his bigotry. He forbade all ostentatious display of image worship, prohibited Hindu religious fairs, and destroyed many of the most famous Hindu temples in India He took off one half of the customs paid by Mahomedans while he left those of the Hindus unchanged. He imposed the Jiziya on the non-Musalman population, and he passed an order that no Hindu should ride in a *Palki*, or an Arab horse, without permission. Aurangzeb further prohibited the writing of history, and discontinued the annals of the empire which had hitherto been kept by a royal historiographer.*

Wars with the Rajputs.

The Rajputs, annoyed by the imposition of the Jiziya, were further offended at Aurangzeb's harsh measures against the widow and children of the brave Jaswant Sinha. That chief had died in Kabul in the imperial service, and his widow forced her way back to India without passports. This slight reason led Aurangzeb to surround her encampment with his troops. The lady and the children were rescued by other Rajputs, and the nation combined against the House of Delhi which they

*The best Historian of the times derives the name by which he is popularly known from this incident. Muhammad Hashim commenced to write his history in Aurangeb's reign, but concealed it under the order of prohibition spoken of above. The concealed, or *Khafi* history was published afterwards, whence the author is known as *Khafi Khan*.

had so long served so bravely and faithfully. The war went on for years: Rajput territory was devastated, villages were burnt, fruit trees were cut down, and women and children carried away. This series of inhuman and thoughtless acts against a brave and faithful and highly sensitive nation for ever alienated the Rajputs, and the throne of Delhi lost the support which they had rendered for over a hundred years. A peace was at last concluded in 1681.

Aurangzeb in the Deccan.

Three years after Sivaji's death, Aurangzeb moved with his whole force to the Deccan. As the Mahrattas were rising in power, it would have been a wise policy for Aurangzeb to have left the feudatory Mussalman Houses of Bijapur and Golkonda supreme in the south. But the Emperor would brook no great power under him, and wished to demolish and level down every semblance of authority except his own. The results were disastrous for himself, for his house, and for the Moslem power in India.

Bijapur destroyed.

Aurangzeb besieged Bijapur, but unable to take that fort he turned on Golkonda. He crippled the resources of the king of Golkonda and made peace with him and then returned and invaded Bijapur again. That capital was taken in 1686. The great monarchy now came to an end, and the city was soon deserted and stands to this day with its noble ruins, commanding the admiration of every visitor.

Golkonda destroyed.

The artful Aurangzeb now broke his peace with Golkonda and invaded that place. After a siege of seven months the place fell, and the monarchy of Golkonda thus ended in 1687.

Sambhuji imprisoned and killed.

Aurangzeb then turned all his power against the Mahrattas, and prepared for a systematic attack on the forts. Sambhuji, the son of Sivaji, was a worthless and dissolute prince, and had none of his father's virtue except courage. He was accidentally taken prisoner when in a state of intoxication. An offer made

to him to embrace the Moslem faith was rejected with an insult to the Emperor, which was punished with barbarous cruelty. Sambhuji's eyes were put out with red-hot-iron, his tongue was cut out, and he was then beheaded, 1686. In the following year, Aurangzeb took Sivaji's capital, Raighar.

Raja Ram, another son of Sivaji escaped to Jinji and was proclaimed king. The great resources of the Mogul Emperor were of little avail against the system of war adopted by the Mahrattas. They avoided a pitched battle, but their fleet horsemen spread on every side and attacked every place with their claim of *chauth*, and they swept over the whole of the Deccan, in the very face of the imperial army, ravaging and plundering as they went.

Mahratta system of War.

Raja Ram had repaired to Jinji which the Mogul at last took in 1698. Two years after Raja Ram died, leaving his widow Tara Bai regent, as her child was a minor. The Moguls took Satara and nearly all the most important forts of the Mahratras. one by one, in four or five years. But the loss to the Moguls was greater than that of the Mahrattas. While the former were exhausted by this interminable and fatiguing war, continued for years without any definite result, the latter, heedless of the loss of forts, were spreading triumphantly over all parts of the Deccan, over Malwa and Gujrat, plundering towns, burning down villages, and levying contribution everywhere. "By hard fighting," says Khafi Khan, "by the expenditure of the vast treasure accumulated by Shah Jahan, and by the sacrifice of many thousands of men, he (Aurangzeb) had penetrated into their wretched country, had subdued their lofty forts, and had driven them from house and home; still the daring of the Mahrattas increased, and they penetrated into the old territories of the imperial throne, plundering and destroying wherever they went." Aurangzeb's efforts were like blows on water which offers no resistance but receives no impression. In course of time, as the Maguls became feeble and exhausted, the Mahrattas succeeded in recovering nearly all their forts, and drew closer to the Mogul army.

At last Aurangzeb began to retreat and reached Ahmadnagar. He came only to die in 1707. Disappointed in his endeavour to conquer the south, enfeebled in health, distrustful of his sons and of all the world, he passed some of the most unhappy days of his life immediately before death. "I have committed numerous crimes," he said, "and I know not with what punishments I may be seized" In the north he had alienated the Rajputs and other Hindus who had been a stay and support to the Mogul throne ; in the south, he had destroyed the great Houses of Bijapur and Golkonda, which were towers of strength for the Moslem power. He had disgusted nobles and chiefs by his jealousy and distrust, and had offended the people by insults to their religion and their most cherished feelings. And in spite, therefore, of his commanding abilities, he brought ruin on that dynasty and that great empire, which the generous sympathies and enlightened policy of Akber,—more than his military prowess,—had reared. Both Akbar and Aurangzeb were distinguished for bravery in war and for abilities in administration ; they both possessed an extraordinary intelligence and a vigour and capacity for work which astonished their contemporaries. To these qualitties, Akbar added a large-hearted sympathy and a wise and generous toleration which helped him to found and weld together a great empire. Aurangzeb, on the other hand, was distinguished by a narrow bigotry, and ungenerous distrust, and a cold calculating duplicity, which, in spite of his great qualities, wrecked the great empire which he had inherited.

CHAPTER XI.

DECLINE OF MOGUL POWER.

A. D. 1707 to 1761.

BAHADUR SHAH.

On the death of Aurangzeb, his sons, Ayam and Muazzim both assumed the imperial title, and a battle was fought near Agra, in which the former was killed. Muazzim became Emperor under the title of Bahadur Shah. Prince Kambaksh would not acknowledge Bahadur as sovereign, and the latter marched against him to the Deccan, and defeated him near Haidarabad. Prince Kambaksh died of his wounds.

Peace with the Mahrattas.

Sumbhuji's son Sahu, was the rightful Raja of the Mahrattas but he was a prisoner in the hands of the Moguls; and in the meantime, Tara Bai, the widow of Raja Ram carried on the government on behalf of her infant son, whom she and her party hoped to see at the head of the Mahrattas. The Mogul profited by these contending claims: they released Sahu, and concluded a truce with him, promising to pay the *chauth* claimed by the Mahrattas.

Peace with the Rajputs

The disputes with the Rajputs were also settled. The Emperor restored all conquests to the Rana of Udaipur, and that chief remained virtually independent. Treaties were also concluded with the Ranas of Marwar and Jaipur.

The Sikhs —The Sikhs were now becoming a great power in India, and were giving trouble in the Punjab. Their founder Nanak flourished about the end of the fifteenth century, *i. e.*, towards the close of the Pathan rule in India. He maintained that the Hindu and Mahommedan modes of worship were equally acceptable to the great Diety; and he endeavoured, in fact, to unite the followers of those two religions into a new sect. His

followers lived peacefully for over a hundred years, until Moslem bigotry changed them into warriors and implacable foes. In 1606, *i. e.* in the very year after Akbar's death, the Sikh pontiff was put to death and the whole sect took up arms under the son of the deceased chief. And at last, in the reign of the bigoted Aurangzeb, Guru Govind, the tenth pontiff from Nanak, conceived and carried out the idea of converting the sect into a powerful military commonwealth in 1675. The distinctions of caste were abolished among the members of the sect; a perfect equality was established among the converts; and each member was a vowed soldier from his initiation.

Guru Govind failed in his efforts against the Mogul power, his strongholds were taken, his mother and children were massacred, and he lost all power before his death. His wrongs were, however, revenged with terrible barbarity by his successor, Banda. The Sikhs under him repeatedly overran the whole country between Lahore and Delhi, defeated the governor of Sirhind in a pitched battle, plundered mosques wherever they went, and massacred the inhabitants of towns. The Emperor proceeded against them, and drove them into the hills, and took their last fortress, but Banda escaped. Shortly after Bahadur Shah died in 1712.

JAHANDAR SHAH.

After the usual struggle among the princes, the eldest son of Bahadur Shah ascended the throne under the title of Jahandar Shah. He was base, cruel and profligate prince, and cruelly put to death all the princes of the blood within his reach. But within a year of his accession he was defeated and slain by his nephew, Farok Shir, who now ascended the throne in 1713.

FAROK SHIR.

Farok Shir had ascended the throne mainly through the help of two brothers, Syud Abdulla and Syud Hussain, governors of Allahabad and Behar; and they exercised supreme power during the reign of this weak prince, in spite of his feeble efforts to shake off their yoke. Banda had issued from his retreat, and again ravaged the country. The Sikhs were, however, repeatedly defeated by the imperial troops and Banda was at last taken prisoner, and was sent to Delhi with over 700 of his followers. They were beheaded on seven successive days disdaining every offer to save their lives by giving up their religion; their chief being reserved for a more cruel death. The heads of his followers were placed around him; his child was butchered before his eyes; and he was at last torn to pieces with hot pincers, dying with unshaken constancy, and glorying to the last on the sacredness of his mission. The Sikhs were then hunted down in their country like wild beasts, and their power was thus effectually broken for a long time.

Sikhs

Syud Hussain Ali who had been sent to the south made peace with Sahu Raja and the Mahrattas, on terms very advantageous to them. They retained, or obtained possession of all the territory formerly possessed by Sivaji together with later conquests; and they were allowed to levy *chauth* over the whole of the Deccan, and to receive a further payment of one-tenth of the remaining revenue under the name of *Sirdesmukhi*. In return Sahu was to pay a tribute of ten lakhs of rupees and to furnish 15,000 horse.

Mahrattas.

Syud Huseain Ali now returned to delhi, where the Emperor was entering into various intrigues to shake off his power, and that of his brother Syud Abdulla. The intrigues failed, and the Emperor was dragged out of his hiding-place in the harem and killed. The Syud brothers successively set up two feeble princes as Emperors, but they both died one after the other;

and then a healthier boy was chosen and installed under the name of Muhammad Shah in 1719.

MUHAMMAD SHAH.

Deccan.

Asaf Jah, who had already distinguished himself as viceroy of the Deccan, now defeated the imperial army and established his power in the Deccan. Syud Husain Ali marched against this new enemy in the south, but took the Emperor with him to prevent any intrigues. A conspiracy, however, had been formed against the Syuds; Husain Ali was assassinated, his brother Abdulla was defeated and taken prisoner, and the power of the Syud brothers was thus finally extinguished. Asaf Jah was now appointed Vizir and came to Delhi, but was disgusted with the state of affairs there. He resigned his post and returned to the Deccan in 1723, and from that time the Deccan became practically an independent kingdom. The house founded by Asaf Jah continues to this day, and the Nizam of Haidarabad is now the greatest Mahomedan potentate in india, under the imperial power of England.

Oudh.

Another royal house was established in this reign which continued to flourish for over a hundred years. Sadat Khan, originally a merchant of Khorasan, had risen to a military command and gradually established his power in Oudh. His successors were the Nawabs of Oudh until that kingdom was annexed by the British in 1856.

Mahrattas.

As the mogul Power was declining in the north, the Mahrattas were fast rising to be the greatest power in India. Sahu was a youth of little talent, but his Peshwa, or minister, Balaji Visvanath, was a man of consummate abilities, and obtained from the Emperor a ratification of the treaty concluded in the previous reign. Balaji Visvanath died in 1720. He was the founder of the Brahman dynasty of Peshwas, and henceforth the Peshwas, and not the descendants of Sivaji, were the real leaders of the Mahrattas.

Balaji's son, Baji Rao, stepped into his office, and was equally distinguished by his lofty ambition and his great abilities. Referring to the weakness of the Mogul power, he recommended an invasion of Northern India; "Let us strike the withered trunk, and the branches will fall of themselves." He established his right to an annual tribute from Gujrat, conquered Malwa and Bandelkand, and appeared before Delhi in 1737. Asaf Jah came from the Deccan in aid of the feeble Emperor, and was supported by troops under a nephew of Sadat Khan of Oudh. But Baji Rao appeared before him, harassed his troops, and compelled him to cede all the countries between the Nurbudda and the Chumbal to the Mahrattas. All further transactions were now arrested by a great and disastrous invasion of India from outside. It should be mentioned here that Ranaji Sindia and Malhar Rao Holkar were officers of Baji Rao, and fought under him. The descendants of Sindia and Holkar are now among the most powerful Hindu potentates in India under the imperial power of England.

Baji Rao.

Maharatta Houses of Sindia and Holkar.

Nadir Shah, the greatest warrior that Persia has ever produced, was originally a freebooter, but lived to be the deliverer of his country. He recovered Khorasan from the Abdalis, drove out the Ghilji invaders, recovered all parts of Persia which had been conquered by the Turks and Russians, and was at last crowned king of Persia in 1736. Two years after he took Kandahar and Kabul, and then advanced to India.

Nadir Shah.

There was no real opposition to Nadir's progress till he came to the Jumna where he defeated the Emperor and Asaf Jah and Sadat Khan, without much difficulty in 1739. Nadir Shah then marched to Delhi, and usual scenes followed. A report of Nadir's death caused a tumult, and the Indians fell on the Persians, some of whom were killed. This led Nadir to issue a general order of massacre of the inhabitants, which raged from sunrise until the day was far advanced. To

this succeeded plunder. The imperial treasures and jewels, including the celebrated peacock-throne and the effects of great nobles and rich officers were first secured, and the common people were then subjected to every species of cruelty to disclose the amount of their fortunes and to pay accordingly. Contributions were also levied on governors of provinces; and the grim spoiler at last left Delhi after a residence of two months with a spoil of eight or nine millions sterling in money, several millions in gold and silver plate, besides jewels which were not valued, and a train of elephants, horses, camels and several hundreds of skilful artisans.

Baji Rao died in 1740, and was succeeded by his son Balaji Rao. A rival to him had appeared in Raghuji Bhonsala, the "Pratinidhi" of the royal house. And while Balaji was attempting to get a formal grant of Malwa from Emperor, Raghuji invaded Bengal then ruled by the Subahdar Ali Vardi Khan. Balaji obtained the grant he sought for, and drove out Raghuji from Bengal, but was subsequently compelled to come to terms with him. Raghuji was thereby allowed to levy *chauth* from Bengal, Behar and founded the Bhonsla House of Nagpur which flourished for over a hundred years until it was annexed by the British in 1853. Another Mahratta House, that of the Gaekwars of Baroda has been founded by Pilaji Rao Gaekwar, and continues to flourish to the present day, under the imperial power of England.

Mahratta Houses of Nagpur and Baroda.

Muhammad Shah died in 1748, within a month after his son Ahmad Shah had repulsed a new invader Ahmad Shah Durani of Kabul.

AHMAD SHAH.

The short reign of Ahmad Shah was marked by a war with the Rohillas who had risen to power and independence in consequence of the weakness of the imperial house. Safdar Jang, the son of Sadat Khan

Rohillas.

of Oudh, was now appointed minister by the Emperor, but he was defeated by the brave Rohillas. He then called in the Mahrattas to his aid, and with their help defeated the Rohillas in a pitched battle. The Mahrattas ravaged the country, and reduced it to a state from which it did not recover for many years.

Ahmad Shah. Durani conquers the Punjab.

Ahmad Shah Durani of Kabul made a second invasion into the Punjab, and obtained possession of the province without much difficulty. The emperor was soon after deposed by Ghaziuddin, a son of Asaf Jah of the Deccan, who raised a prince of the royal blood to the throne under the name of Alamgir II* in 1754.

ALAMGIR II.

Ahmad Shah Durani takes Delhi.

Ghaziuddin, who had now made himself the minister, took possession of Lahore by treachery. Ahmad Shah Durani hastened to revenge this act, and not only recovered the Punjab, but took Delhi and plundered and ravaged that city; and Delhi once more presented a scene of slaughter and rapine. This was followed by a massacre of the unoffending inhabitants of Mathura in the midst of a religious festival which they were celebrating.

As soon as Ahmad Shah left India, Ghaziuddin called in the Mahrattas, and Raghaba, the Peshwa's brother, came to Northern India, took Delhi and recovered the Punjab.

Third Battle of Panipat.

This led to a fresh invasion by Ahmad Shah. Raghaba had returned to the Deccan, and his cousin Sadaseo Rao Bhao came to Northern India, to face the great invader. The power of the Mahrattas was now at its zenith, and they were supreme from the Himalayas to Cape Comorin. Sadaseo took Delhi and proposed to proclaim Visvas Rao, son of the Peshwa, Emperor of India.

* The Emperor Aurangzeb was Alamgir I.

The measure was postponed till the Duranis were expelled from India.

After the close of the rains Ahmad Shah marched against Sadaseo, but was unwilling to attack such a vastly superior force, and intrenched himself. The Mahratta army consisted of about 70,000 paid horse and infantry, besides about 20,000 predatory horse and followers. Ahmad Shah had 49,000 Afghans, 13,000 Indian horse, and 38,000 Indian infantry.

A great battle, which is known as the Third Battle of Panipat was fought in 176·. The Mahratta army was totally defeated, Visvas Rao and Sadaseo Rao being among the slain. Mahdaji Sindia (son of Ranaji) was lamed for life, Malhar Rao Holkar and Nana Farnavis escaped by flight.

The Mahratta power was crushed in Northern India, and the Peshwas never recovered that power again. Sindia and Holkar extended Mahratta conquests and power in Northern India at a subsequent period.

Alamgir II. had been murdered in 1759; and his son, Shah Alam, was an exile in Bengal, and was never virtually Emperor. The history of the Mogul Empire terminates, therefore, at this date.

State of the Country.—The system of administration adopted by the Moguls has already been briefly alluded to in our account of the reign of Akbar. The empire was divided into provinces or subahs, and a Subahdar or Viceroy was appointed to each province. The Viceroy was practically supreme in his own province, and as long as he remitted the imperial revenue with regularity, and acknowledged the supremacy of the Emperor, he was seldom interfered with, and the office sometimes descended from father to son. Dewans were appointed under Viceroys to collect revenue, and Fouzdars, or commanders of forces, maintained peace and order in districts. Kazis were appointed in towns to try civil cases, and Kotwals were the heads of town police. No such officers were appointed in agricultural villages, as, by immemorial custom in India village com-

Administration.

munities administered their own affairs, preserved order and peace, and paid the quota of land revenue due from each village to the royal officers.

Jaigirdars and Zamindars.

Jaigirs were often granted by the Emperor to maritorious officers or to favourites, and such jaigirdars enjoyed the revenue derived from their jaigirs, and transmitted them to their descendants, subject to the payment of the imperial revenue, and the performance of the duties imposed on them. Military officers under the empire were often remunerated, not by fixed pay, but by the gifts of jaigirs, and there was a constant tendency, therefore, to multiply such jaigirs. The Emperor Akbar set his face against this policy, because the creation of jaigirs was a decrease of the imperial revenue; and he adopted the fixed rule of paying his officers in money. But weaker Emperors did not or could not always adhere to this health rule, and jaigirdars multiplied in all parts of India. In Bengal, as well as in many other parts of India, local zamindars had rights similar to those of the jaigirdars, and enjoyed the revenues of their estates subject to the payment of the imperial revenue. It is needless to add that in troublesome times the jaigirders and zemindars often fought among themselves, added to their estates by robbing their neighbours, and conciliated the Subahdar by gifts or the payment of additional revenue. Within their own estates the jaigirdars and zemindars were practically the lords of the villages, preserved peace, and exercised criminal and police powers.

All lands held by the people, subject to payment of rent to jaigirdars and zemindars or of revenue direct to the State. The State revenue was realised by the Subahdar and remitted to the imperial treasury. Various taxes also swelled the imperial revenue. Tolls, house-cess, taxes on all trades and on live stock, collections at Hindu and Mahomedan fairs and festivals, taxes on spirits, gambling-houses, brothels, and a percentage on debts realized by the help of magistrates, are enumerated by Khafi Khan; and we are told by that historian, that these and other imposts, *nearly eighty in*

number, were abolished by Aurangzeb throughout Hindustan on one occasion of scarcity. But the same writer tells us, that "the royal proclamation had no effect, and fouzdars and jaigirdars in remote places did not withhold their hands from these exactions." And further on, speaking of the *rahdari*, or tolls, he says: "In most parts of the imperial territories the fouzdars and jaigirdars, by force and tyranny, now exact more than ever from the traders and poor and necessitous travellers. The zemindars also, seeing that no inquiries are made, extort more on roads within their boundaries than is collected on roads under royal officers. By degrees, matters have come to such a pass, that between the time of leaving the factory or port and reaching their destination, goods and merchandize pay double cost in tolls."

Want of popular power.

This gives us an insight into the real weakness of the administration. The system of administration was in fact as rude as prevailed in most parts of Europe in the sixteenth and seventeeth and eighteenth centuries. The rulers of great kingdoms were sometimes wise and beneficent but their power scarcely extended to the provinces, where the people were at the mercy of local chiefs or governors. And agriculture and trade suffered much from the oppression of the men in power.

Condition of the people.

Such oppression, however, was chronic in those times, and it must not be supposed that it killed off arts or manufactures of trades in India. The people, though they lived in fear of the great, knew how to conciliate them, and it was not the interest of Subahdars or Jaigirdars or zemindars to ruin their province or their estate, however prone they might be to exactions. The people plied their humble trades and professions under the shadow of the royal power, manufactures flourished, and large commercial transactions were carried on in a quiet, unostentatious way. War was less disastrous in India than in Europe during the same centuries, and the fertile soil of the country supplied the agriculturists, who have always formed the bulk of the Indian

people, with an abundant supply of the simple food they stood in need of. The condition of the agriculturists, who lived in their Village Communities in India, was better than that of agriculturists is many European countries in the same age, who were little better than serfs. And the accounts of European travellers who visited India from the thirteenth to the seventeenth century leave little doubt that arts and trade flourished tolerably well in India during the Musalman rule, and that the material condition of the common people was not unsatisfactory.

Bernier.

The celebrated French traveller Bernier, who travelled from place to place in the latter part of the seventeenth century, is lavish in his praise of the beauty and the abundant supplies of the country. He saw numerous creeks or canals on both sides of the Hughly, from Rajmahal to the sea. Crowded towns, and villages were situated on both sides, and the fields were covered with rice and sugarcane, mustard and *teel*. Bengal was the great granary of India, and its abundant rice crops supplied the needs of the people, and were also exported to the other parts of the country. Bengal sugar was exported as far as the Karnatic; fruits and live stock and fish were plentiful; and cotton, silk, saltpetre, lac, opium and various drugs were also produced.

CHAPTER XII

RISE OF BRITISH POWER.

A. D. 1744 to 1772.

CARNATIC.

The products and manufactures of India were greatly valued in Europe by the ancients; and in the Middle Ages, Arab traders carried Indian commodities to Bagdad and Syria and Constantinople, whence they found their way to many ports in Europe, Italy, by her position, long maintained a sort of monopoly of the trade of the Mediterranean Sea, and Venetian and

VASCO-DE-GAMA.

PORTUGUESE IN INDIA.

Genoese merchants carried the products of the East to the kings and nobles of all parts of Europe. Other nations tried to obtain a share in this trade, and attempted to discover a

direct route to India by sea; and, in 1492, Columbus sailed westwards, across the Atlantic, in order to reach India by that route, and believed he had rached India, when he actually discovered America. Five years after, the route to India, by sea, was actually discovered, and Vasco-de-Gama, a Portuguese navigator, arrived at Calicut on the Malabar Coast, round the Cape of Good Hope, in 1497.

The Portuguese in the East.

The Portuguese rose as a naval and commercial power as the Italian cities declined. The daring and comprehensive genius of Alfonso de Albuquerque soon established the supremacy of the Portuguese through all the Indian Seas. He conquered Goa and made it the capital of the Portuguese possessions in the East; he conquered Malacca after an obstinate defence; and in 1514, he conquered Ormuz, in the Persian Gulf, the key to the trade of Persia, and the proudest sea-port in Asia. The Portuguese empire was in the height of its power during the sixteenth century. From the Cape of Good Hope to the frontier of China, an extent of 12,000 miles of coast, all the principal trade marts were in the possession of the Portuguese. Mozambique in Africa, Muscate in Arbia, Ormuz in Persia, Diu, Goa, Cochin and other ports on the Malabar Coast, St. Thomas, Madras, and Masulipatam on the Coromandel Coast, Malacca and the Spice Islands in the Indian Archipelago, all belonged to the Portuguese, who thus retained, throughout the sixteenth century, the monopoly of the trade with the East. But as the Dutch rose in power the Portuguese fell, and Goa and one or two other insignificant places are all they now possess in India.

The Dutch in the East.

Holland fast rose as a naval and commercial power, when she shook off the yoke of Spain in the latter half of the sixteenth century. Early in the seventeenth century, *i.e.* in 1602, the Dutch East India Company was formed. In 1619, the Dutch founded Batavia in Java; and, in 1623, he compelled the English, after the massacre of Amboyna, to retire from the Eastern Archipelago. Throughout the seventeenth century, the Dutch were supreme

in the Archipelago, and they gradually wrested from the Portuguese many of their possessions, both in the Archipelago and in India. In the following century, as the British power rose in India, Dutch influence and trade declined, and in 1824, the English bought from the Dutch their last Indian possession of Chinsura. But Sumatra and Java still own the supremacy of Holland and contain an extent of territory and population vastly in excess of those of Holland itself.

The Danes in the East.

The Danes, too, made an effort to have a share in the trade with India, but never had much influence or power. Their settlement at Serampore was bought by the English 1845.

The French in the East.

The French and the English contended for supremacy in India in the eighteenth century. The first French East India Company was founded in 1604, Factories were established in Surat in 1664, in Pondicherry in 1673, and in Chandranagar in 1688; and Pondicherry became the capital of French India.

The English in the East.

The English East India Company was established in 1600, and was the first private Company formed to carry on the Eastern trade. It had 125 shareholders, and a capital of £70,000. At first the company turned its attention to the Indian Archipelago, but after 1623, the English practically left those islands to the Ducth, and turned their attention more exclusively to India. In 1639, they bought a site from the Raja of Chandragiri, a descendant of the Hindu House of Bijayanagar, and built Fort St. George, and thus founded Madras. In 1661, the island of Bombay was ceded by Portugal to the Britisn Crown as part of the dowry of the princess, whom Charles II. of England married. Charles II. sold his rights over Bombay to the East India Company for £10, and the Company removed their trading concerns from Surat, where they had a factory before, to Bombay, in 1687. In Bengal, the English had factories in Kasimbazar, Patna, Dacca, Hughli, and other places, but had no territorial possessions till the

close of the century. In 1686, the Subahdar issued orders confiscating all the English factories in Bengal; and the merchants of Hughli, under Job Charnock, came down to the site of modern Calcutta, where he laid the foundations of a fort. In 1700 the three villages of Sutanuti, Govindpur and Kalikata (Calcutta) were formally purchased by the English from the son of Aurangzeb.

First war in the Carnatic.

War broke out between the English and the French in Europe in 1744. In the following years, an English fleet appeared off the Coromandel Coast to destroy the French settlements. Dupleix was then the Governor of Pondicherry. He made presents to Anwaruddin, Nawab of the Carnatic, and asked for his protection and Anwaruddin prohibited the English from carrying on war within his dominions. In the following year, a French fleet appeared under La Bourdonnais. Madras surrendered to La Bourdonnais on the pledge that it would be restored to the English on the payment of a ransom. Soon after, La Bourdonnais left India,* and Dupleix declined to respect the pledge, and confiscated all the property of the English. Madras thus became a French settlement for a time, and the English were sent to Pondichery as prisoners of war.

The Nawab was annoyed at those proceedings of the French, and sent an army of 10,000 men to capture Madras. To his surprise, the great army was defeated by a French force of a few hundred men. It was a surprise to all, and for the first time proved how the humble traders from Europe were immensely superior in disciplined valour to the vast armies led by the Indian chiefs. The two important discoveries, remarks Mr. Mill, for conquering India, *viz.*, the weakness of Indian armies against European discipline, and the facility of imparting that discipline to

*The French nation treated this distinguished officer with ingratitude. On his return to France, La Bourdonnais was imprisoned in the Bastile for three years and died shortly after his release.

Indian sepoys in European service, were both made by the French.

In 1748, Major Lawrence arrived from England and took the command of the land force, while Admiral Boscawen came with an English fleet. A combined attack was made on Pondicherry by land and sea, but after a siege of two months, the attempt failed, and the English were compelled to retire. The treaty of Aix-la-Chapelle was concluded between England and France in the same year, and Madras was restored to the English.

Dupleix.

Dupleix now indulged in ambitious schemes to establish French supremacy in India. Asaf Jah, who had founded the House of the Nizams in the Deccan, as we saw in the last chapter, died in 1748; there was a dispute for the throne, and the French sided with one party. Similarly there was a dispute for the throne of the Carnatic and Dupleix favoured one of the claimants. His endeavours were crowned with success in both the kingdoms. Salabat, a creature of the French, was raised to the throne of the Deccan through the influence of the able French Officer, Bussy.

In the Carnatic, Chanda Saheb, also a creature of the French was supreme; his rival, Muhammad Ali, son of the late Nawab, was closely besieged in Trichinopoly by the French and Chanda Saheb, and was already offering to surrender.

For a time the English were bewildered at the ambition of Dupleix and the success of his schemes. But the daring genius of Clive retrieved their fortunes in the Carnatic.

Clive.

Robert Clive had come out to Madras in 1744, at the age of nineteen, as a writer in the Mercantile service of the Company. When war broke out between the French and the English, he entered the military service of the Company as an ensign; and when Madras was taken by the French in 1746, Clive made his escape in a Mahomedan dress, and fled to Fort St. David. Two years

after, he took a part in the unsuccessful siege of Pondicherry in which he distinguished himself by his daring intrepidity. In 1751 he went to Trichinopoly as Commissary with the forces which were sent to help Muhammed Ali against the French. On his return from Trichinopoly to Madras, Clive hit upon a bold scheme. Arcot was the capital of the Nawabs of the Karnatic ; to take that place by assault, to hold it for Mahammad Ali, and thus to compel the besiegers of Trichinopoly to raise the siege, and come to the relief of Arcot—was a bold manœuvre, which exactly suited Clive's daring genius. With

Second war in the Karnatic.

200 Europeans and 300 sepoys, Captain Clive marched against Arcot ; the garrison left the fort in panic, and Clive took possession of it without a blow in 1751.

Siege of Arcot.

Clive's expectation were fulfilled. A large portion of the army besieging Trichinopoly, was sent to rescue Arcot. For fifty days Clive repulsed all attacks and held the fort. The final attack was given by the Mahomedans, but was beaten back. The besiegers then raised siege and fled, and Clive pursued and dispersed them. He also took some strongholds for Muhammad Ali in the Karnatic but Major Lawrence now returned from Europe and took the command in 1752, and Captain Clive now acted under him as second in command.

Siege of Trichinopoly.

Lawrance went to Trichinopoly to help Muhammad Ali in his defence ; and other allies also came to help him. A force came from Tanjore, and the regent of Mysore came with his own army and with a body of Mahratta. The besiegers were now humbled. Chanda Shaheb surrendered himself to the Tanjore general and was killed. The French force capitulated. The success of the Engilsh at Trichinopoly was thus complete, and their creature Muhammad Ali was now *de facto* Nawab of the Karnatic, 1752. In the following year Clive left for England.

The French in the Northern Circars.

When the English triumphed in the Carnatic, the French achieved a triumph in the Deccan Salabat Jung could not maintain his position without the support of Bussy and the French army, and he therefore ceded the whole of the Northern Circars to the French, for the permanent maintenance of their forces. Even in the Karanatic the prospects of the English again became clouded. Mahammad Ali's Mysore allies were disappointed of the rewards they had expected, and refused to depart, and an English garrison had to be left to defend the place. The French and the Mysorians continued the siege, and thus active operations went on at Trichinopoly for another eighteen months until October, 1754.

England and France now decided to terminate this Indian war, and peace was concluded at Pondicherry in January, 1755 by which the English obtained every thing they were fighting for, and the French lost every advantage they had gained. Muhammad Ali remained virtually the Nawab of the Carnatic.

Third war in the Carnatic.

War broke out again between France and England, and in 1758, a French fleet arrived at Pondicherry. It brought a large force under Count de Lally who was sent out as Governor-General of the French possessions in India.

Capture of Fort St. David.

Soon after his arrival he took Fort St. David from the English and then made a preparation to take Madras. Bent upon this great object, he committed the almost inconceivable folly of recalling Bussy from the Deccan, where that officer had firmly established French influence and power. Bussy protested, but in vain, and his departure from the Northern Circars was immediately followed by results which were disastrous to the French. The

Fall of the French in the Deccan.

Raja of Vizianagram revolted against the successor of Bussy, and wrote to Clive, who was then in Calcutta, for help. Clive sent assistance under Colonel Forde; and Colonel Forde eventually drove them out of the Northern Circars.

In December, 1758, Count de Lally took the city of Madras and laid siege to the fort. The attempt failed and on the arrival of an English fleet the siege was raised in February, 1759.

Siege of Madras.

In the following year, Lally and his mutinous troops were defeated by the English under Colonel Coote at Wandewash.

Battle of Wandewash.

Towards the close of the same years, Colonel Coote, laid siege to Pondicherry. Lally made an obstinate resistance but the garrison was starved into a capitulation in January, 1761. This was the culminating incident of the downfall of French power in India. Pondicherry and some other places were restored to the French by the treaty of Paris, which was concluded in Europe in 1763, but the French never regained their former influence and power in India. Henceforth the English remained supreme in the Karnatic.

Fall of Pondicherry.

BENGAL.

We must now go back a few years in order to tell the story of the rise of British power in Bengal from its commencement. Ali Vardi Khan, the Subahdar of Bengal, who had saved Bengal from the attacks of the Mahrattas by the payment of a large anuual trtbute, died in 1756. He was succeeded by his grand son, Siraj-ud-daula, a dissolute and tyrannical prince. Siraj-ud-daula bitterly hated the English, and immediately on his accession called upon Mr. Drake, the Governor of Calcutta, to demolish the additions which had been made to Fort William. Mr. Drake's repley provoked the Subahdar's anger, and he captured the English factory at Kasimbazar and marched with a large army to Calcutta.

On the 18th June a general attack was made on the English outposts defended by three batteries. The batteries were abandoned, and the garrison sought shelter within the feeble walls of the fort. At night the

Siraj-ud-daula takes Calcutta.

women and children were taken on board a vessel, and they escaped on the following day. On the 19th, Mr. Drake having escaped in a boat, Mr. Holwell was selected in his place, but resistance was hopeless. On the 20th June, Mr. Holwell opened negotiations by throwing a letter over the ramparts, which was answered by a flag of truce. Soon after, the enemy climbed over the walls, and obtained the possession of the fort without resistance.

The Tragedy of the Black Hole.

Then followed what is known as the tragedy of the Black Hole. The English prisoners, 146 in number, were confined in a dungeon only eighteen feet square with two small windows barred with iron. The air became pestilential and suffocating; their sufferings were so great that from eleven the prisoners began to die, and when the day dawned, 123 were found dead, and the survivors were mostly either raving or insensible.

Calcutta retaken by the English.

Englishmen were not likely to remain inactive after such a disaster. All the naval and land forces which could be spared were now sent to Calcutta. Clive had returned from Europe to Bombay as a Lieutenant-Colonel in the service of the Crown; and he and Admiral Watson had distingulished themselves by taking Gheria, the stronghold of the pirates called the Angrias who had for fifty years been a terror to the Malabar Coast, and had levied contributions from merchants In December, 1756, Clive and Watson came up the Hugli river, and Clive landed his troops at Baj Baj to go to Calcutta by land. His little army was suddertly attacked by the Nawab's troops. Clive refused to retreat; he rallied his troops and beat back and dispersed an enemy vastly superior in numbers. Manik Chand, the Commander of the Nawab's troops, was struck with panic at the issue of this battle; he quitted Calcutta, leaving a nominal force of 500 to make a show of resistance; and as soon as Admiral Watson opened his batteries the place surrendered. On the 2nd January, 1757, Captain Coote was sent up against Hugli, which he took and plundered.

Peace with the Nawab.

On receiving this intelligence, Suraj-ud-daula assembled his army and marched upon Calcutta and intrenched himself in the neighbourhood of that town. On the 5th February, Clive, with a force of over two thousand men, advanced on the Nawab's army, the action was fought in a straggling manner and was indecisive, but the English repulsed every attack made on them. Suraj-ud-daula now consented to come to terms; the English were permitted to fortify Calcutta and to carry on trade as before, and even an offensive and defensive alliance was concluded.

Chandarnagar taken by the English.

War having been declared between England and France, Clive and Watson proceeded to lay siege to Chandarnagar, a strongly fortified place held by the French. Clive commenced the siege in May, 1757, and Watson came up soon after with the fleet and opened a heavy cannonade. The French made a brave resistance, but were at last compelled to surrender and the garrison became prisoners of war. Chandarnagar was restored to the French by the treaty of Paris of 1763, but the French never regained their lost influence and power in Bengal.

Conspiracy against the Nawab.

The Nawab was furious on receiving this intelligence, but as he was afraid of the English he still professed friendliness. A conspiracy to depose the Nawab was on foot. Mir Jafar, the pay-master of the Nawab's forces, was ready to join the conspiracy if he could get the promise of the Nawabship in place of his master, and Clive entered into this conspiracy.

On the 13th June, 1757, Colonel Clive began his march from Chandarnagar with 3,100 men, of whom only 750 were British. The next day he crossed the river and marched towards the enemy, and on the following day, the 23rd June, the battle was fought.

Battle of Plassey.

The battle of Plassey was not a battle vigorously fought. The Nawab's troops commenced the attack; the English, protected by a grove and a high bank, remained on the defensive, and kept up a straggling

cannonade while Clive himself fell asleep in the midst of the battle. Mir Jafar's conduct was as mysterious as it had hitherto been; his corps remained inactive, and he probably waited to see the result before taking any decided action. At last his troops were seen to separate from the rest of the Nawab's army and to come over to the English. Clive then decided to attack the enemy, but the enemy scarcely waited to receive the attack, and fled at the first onset. And "thus the English determined," says Mill; "the fate of a great kingdom and of thirty millions of people with the loss of 20 Europeans killed and wounded, of 16 sepoys killed and only 36 wounded."

Mir Jafar is made Nawab.

Clive saluted Mir Jafar as Nawab of Bengal, Behar and Orissa. Suraj-ud-daula fled to Rajmahal, and was there arrested; he was brought to Murshidabad, where he was assassinated by order of Mir Jafar's son.

Clive as Governor of Bengal.

The Company received the zemindari rights over the district of the 24-Perganahs.

In June, 1758, Clive was appointed Governor to the Company's settlements in Bengal. In the same year the Shahzada, *i.e.*, the eldest son of the Emperor of Delhi, being appointed by his father Subahdar of Bengal, Behar and Orissa, came to Behar to establish his claim. The English marched to Patna to oppose him, but dissensions broke out among the enemy, and the Shahzada was left without support, and begged a sum of Clive for his subsistence. Clive sent him 500 gold mohurs, and the prince retired.

It was in the same year that Clive sent Colonel Forde to the Northern Circars, and as we have seen before Forde drove the French from that province and established British influence. Clive next attacked the Dutch, defeated them, and, in February 1760, he sailed for Europe.

Mir Jafar made a worthless Nawab; he was incapable of superintending the administration of the country, and passed his time in pleasure. He had also failed to pay off the arrears

due to the English, and the English deposed him and set up another Nawab, who could pay,

Mir Kasim is made Nawab.

The year 1761 is an important date in the history of India. It witnessed the downfall of the Mahratta power in Northern India at the battle of Pâniput. It witnessed the surrender of Pondicherry and the extinction of French power in Southern India. And in Bengal Mir Jafar was deposed, and his son-in-law Mir Kasim was made Nawab. Mir Kasim soon paid off the arrears due to the English, and he ceded three districts —Burdwan, Midnapore and Chittagong—to the Company.

The Shahzada, Shah Alam, who had, on the death of his father, inherited the empty title of Emperor of Delhi, was again making incursions into Behar. Mir Kasim and Major Carnac defeated his army, and then installed him at Patna as Emperor of India; and the nominal Emperor formally conferred on Mir Kasim the Nawabship of Bengal, Behar and Orissa.

Mir Kasim had a will of his own and wished to be a real Nawab. He removed his capital from Murshidabad to Monghyr, and he disciplined a picked army, somewhat after the European model. Quarrels soon rose between him and the English on questions of trade.

The East India Company was exempt from those heavy transit duties which were levied from other traders on all goods passing up and down the river. This immunity gave the Company a great advantage over Indian traders. But after the battle of Plassey, the European servants of the Company had begun to trade on their own account, and claimed immunity from transit duties. They derived vast profits from their trade. Worse than this, they gave the sanction of their name to Indian agents, who thus traded all over Bengal without the payment of transit duties, and drove the regular traders off the field. Every Indian gomasta or adventurer, who could hire a Dastak or fly the Company's flag, cheated the revenue, and regular trade was ruined.

Mir Kasim bitterly complained against these abuses which ruined his revenues. Vansitart then Governor, and Warren Hastings, then a Member of the Council, supported the Nawab's objections, but they appealed in vain to men who drew their chief income from private trade.

The Nawab at last ended the controversy by abolishing all inland duties, thus placing his own subject, at a considerable sacrifice of his revenue, in the same position with the Company's servants. The English loudly complained against this measure. Warren Hastings, as usual, supported the action of the Nawab. "The Nawab," he said, "has granted a boon to his subjects; and there are no grounds for demanding that a sovereign prince should withdraw such a boon, or for threatening him with war in the event of refusal."

Matters soon came to a crisis. In May, 1763, a boat arrived at Monghyr laden with goods for the English factory of Patna and with 500 matchlocks for the English garrison. The Nawab refused to allow the matchlocks to go to Patna, and further detained Mr. Hay as a hostage for the safety of his own officers whom the English had arrested. On receiving this intelligence Mr. Ellis of Patna at once attacked and took that city. Thus war began between the English and Mir Kasim.

War with Mir Kasim.

Patna was soon recovered by the Nawab's troops, and the English garrison were made prisoners. The English factory at Kasimbazar was also taken, and all the English there were made prisoners. Mr. Amyatt, who was proceeding to Calcutta by river, was arrested and killed by the Nawab's troops.

The English army under Major Adams now proceeded to Murshidabad, took the defence of the place, and they met the Nawab with 20,000 horse and 8,000 foot drawn up at Gheria, and presenting the aspect of a European army. Major Adams, with only 3,000 men, attacked them, and, after an obstinate battle of four hours defeated the enemy. The Nawab retreated to an intrenched camp at Uday Nala. The reduction of the well-

Battles of Gheria and Uday Nala.

defended post took the English army nearly a month, but at last it was surprised and carried.

Major Adams now marched upon Monghyr and took it after a siege of nine days. Mir Kasim was thrown into a paroxysm of rage, and sent notice that the moment the English force would advance upon Patna, he would put to death the English garrison of the place, now his prisoners. The English troops advanced, and Mir Kasim fulfilled his cruel purpose. Fifty English gentlemen and a hundred soldiers were put to death in cold blood, and two opulent Setts were also killed for their known attachment to the English. By this barbarous and inhuman conduct Mir Kasim forfeited that sympathy which his spirited and just policy had so long enlisted in his favour.

Massacre of Patna.

The English took Patna in November, 1763, after a vigorous resistance of eight days, and Mir Kasim left his dominions and sought the protection of Suja-ud-daula, Nawab of Oudh.

The Nawab invaded Behar in April, 1764, but was repulsed by the English at Patna. A mutiny now broke out among the sepoys of the English army, but was qulled, and the ringleaders were punished. Major Hector Monro took the field after the rains. He found the Nawab of Oudh strongly intrenched at Buxar on the Sone. On the 23rd October, the enemy advanced from their intrenchments and attacked the English, but were defeated after three hours. The English army then took Allahabad and advanced to Lucknow, and the Nawab of Oudh was again defeated by the English at Kalpi and surrendered himself. Mir Kasim fled to the North-west where he died in obscurity.

Battle of Buxar.

Mir Jafar had been again made Nawab immediately on the commencement of the war with Mir Kasim, but he was unable to meet the fresh pecuniary demands of the English, and died in January 1765. The question of making a new Nawab was discussed: Clive was coming out again, but the members of the Calcutta Council hurried through the arrangement before the arrival of

Mir Jafar again made Nawab.

Clive. An illegitimate son of Mir Jafar, Najim-ud-daula was set up as Nawab; Muhammad Reza Khan was invested with the exercise of all real power, and it was arranged that twenty lakhs of rupees should be distributed to the Governor of Calcutta and certain Members of the Council.

Najim-ud-daula Made Nawab.

Clive (now lord Clive) arrived at Calcutta in May, 1765 and was dissatisfied with the arrangements which were made; but they could not be upset. His idea now was to secure a recognized status for the East India Company in Bengal.

Clive Governor of Bengal.

In the old days of the Mogul rule in India, a Subahdar was appointed in each province, and, under him, a Dewan was appointed for the collection of the provincial revenues, which were then transmitted to the imperial treasury of Delhi. Clive wished to make arrangements somewhat in conformity with this form. The Nawab of Bengal might be considered as the Subahdar, but the East India Company might be the Dewan for Bengal, Behar and Orrisa.

With these ideas Clive went up to Allahabad, and there met the Emperor and the Nawab of Oudh. Oudh was restored to the Nawab on condition of his ceding Allahabad and Kora in lieu of the tribute due to the Emperor. The Emperor was glad to accept Allahabad and Kora in lieu of tribute which he had never obtained. And the East India Company was made Dewan on promise of payment of a yearly tribute of 26 lakhs of rupees. But the East India Company also took upon itself the military defence of the country, for which duty the Nawab was incompetent. The Nawab was left in charge of law, justice and police; the Company collected the revenues, paid the Nawab and his officials their salaries, sent the stipulated tribute to the Emperor, provided for the defence of the provinces, and transferred the surplus revenues to its coffers. The Emperor also granted to the Company the territorial jurisdiction of the Northern Circars.

East Indian Company as Dewan of Bengal, Behar and Orrisa.

Clive also effected a reform in the Service. It has been stated before that the servants of the Company obtained large profits from private trade, and also received handsome gifts on every possible occasion. In January, 1765, the letters of the Court of Directors prohibiting inland trade and the receipt of presents by the Company's servants, had been received, but had remained unheeded; and when Clive came in May, he found, to use his own words, "anarchy, confusion, and what is an almost general corruption."

Reform in the Service.

The directors strongly condemned the state of things and sent out new covenants which prohibited the receipt of large presents, and which the Company's servants, civil and military, were required to sign. These were duly signed, but the inland trade was not given up at once. The scale of pay of the superior servants of the Company was yet very low, and Clive and his Committee resolved, that an association or society should be formed to carry on private trade in salt, betelnut and tobacco, and that, after payment of the duty due to the Company the profits should be shared among the superior servants of the Company.

In the following year, the Court of Directors, on learning of this arrangement, strongly condemned it as a violation of their orders, and absolutely forbade the trade in salt, betelnut and tobaco. The society, therefore, was dissolved; but its final transactions were not closed till after the departure of Clive from India.

A reform in the army was more vigorously carried out. English officers had been allowed an extra allowance, called *double bhata*, by Mir Jafar, and had continued to receive it from Mir Kasim. The Company being now the paymasters, resolved to abolish it, and orders were accordingly issued. The officers resented this, and nearly two hundred officers resigned their commissions. Clive, however, was equal to the occasion, and the sepoys remained true to their salt, and exhibited a steady obedience. Some of the officers were sent

down to Calcutta, while others submitted, and thus the mutiny of English officers, which had threatened serious consequences, was soon quelled. After effecting all these reforms, Lord Clive left India, for the third and last time, in 1767. He was the first great architect of the British Empire in India.*

Political and Financial interests of the Company secured.

lord Clive not only assured the position of the English as a great political power in India, but he also boasted that he had placed the financial interests of the Company on a satisfactory basis. He estimated the revenues of the provinces under the English rule at 250 lakhs of rupees; and after deducting the imperial tribute of 26 lakhs, the pension to the Nawab of 42 lakhs, and the administrative expenses of 60 lakhs, he anticipated a clear gain of 122 lakhs to the Company. These matters had engaged the attention of Clive, but he did not stay long enough to settle the actual administration of the country on a satisfactory basis.

Efficient administration of the country not secured

The administrative arrangement was rude and defective. Clive had recognized Mohammad Reza Khan as Deputy Nawab at Murshidabad and Raja Sitab Rai as Deputy Nawab at Patna. They were in charge of the administration and of the collection of revenue, which was then to be handed over to the English. This double government was vicious in principles, and it failed. The supreme power which obtained the revenue took no interest in its collection and in the welfare of the people. The subordinates who collected the revenue were responsible only for its collection, and were not likely to look to the protection and welfare of the people. And thus, by a faulty division of duties, the people were left without protectors, and were grievously oppressed. The subordinate collectors robbed the people, and the Company's servants, who refrained from interfering

* The last years of Clive in England were unhappy, and he committed suicide in 1774.

with the internal administration, got the blame for all the sufferings of the people.

Famine of 1770-71.

Revenues began to fail and even trade declined with the increasing poverty of the people, and the climax was reached when Bengal was visited by a terrible famine in 1770-71. One-third of the population of Bengal was officially reported to have been swept away by the famine, and many fair villages relapsed into jungle and became the home of wild animals.

MYSORE.

We must now go back a few years to trace the rise of a new power in Southern India. The kingdom of Mysore had never been entirely subjugated by the Mahomedans. Alauddin Khilji destroyed the Ballala kingdom in 1310, but never established any direct rule in these parts, and in 1344, the Hindu kingdom of Vijaynagar arose.

Mysore continued as feudatory state of Vijaynagar; and after the fall of the latter, Mysore became practically independent. The Hindu kings of Mysore grew more and more powerful till the beginning of the eighteenth century. In 1733, on the extinction of the old ruling house, Nanda Raj, one of the ministers, usurped all power. Nanda had an officer under him named Haider Naik. Haider was at Trichinopoly during

Haider Ali in Mysore.

the famous siege of that place. He succeeded eventually, by various tricks in destroying the influence of the regent of Mysore, and in obtaining the supreme power in the state, 1760.

Haider Ali began to extend his conquests on all sides; he conquered Bednore, attacked and plundered Calicut, then a rich emporium of trade, and spread the terror of his name on all sides.

The Nizam of the Deccan joined the Mahratta commander to crush this rising power; and the Engiish also joined this alliance, much to the vexation of the Court of Directors who attributed "this rage for negotiations, treaties and alliance," to the corruption of their servants. The allies began to move early in 1767. Haider Ali failed to stop the Mahrattas, whose light horse spread in every direction, in the heart of his country. He therefore commenced negotiations, and, by payment of 35 lakhs of rupees, detached the Mahrattas from the alliance. He also won over the Nizam; and the English thus found themselves isolated, and in a critical position in the enemy's country.

Combination against Haider Ali.

The war was now of a desultory character. The western portions of Haider's dominions were rapidly recovered by the English and as rapidly recovered by Haider; and in other directions, also, the Mysore chief soon regained his losses. In course of some negotiations which took place, Haider Ali candidly declared that he always wished to be on good terms with the English as he could not fight both them and the Mahrattas; and he eagerly expressed a desire for peace. The demands of the English, however, were very high, and Haider, therefore determined to conclude the war by a rapid and daring enterprise. Leaving the British army in his rear, he made a rapid sweep of 130 miles, in less than four days, and appeared within five miles of Madras. The Council of Madras was struck with panic and agreed to Haidar's demands. A treaty was concluded in April, 1769, on the condition of placing the possessions of both parties on the same footing as before the war. A defensive alliance was also entered into between the two powers.

First Mysore War.

Having concluded this treaty with one enemy, Haidar turned against another. The Mahrattas had again entered his kingdom and were laying his territory waste with a vast army, and Haidar found himself powerless to resist the desultory invaders, who penetrated as far as

Haidar Ali and the Mahrattas.

his capital Seringapatam. He, therefore, again bought them off by payment of 15 lakhs of rupees, and by ceding a great part of his northern dominions. The English had not helped Haidar in this war, according to the terms of the treaty of 1769, and Haidar, therefore, harboured a deep resentment against them, as we shall see hereafter. In the meantime, he continued to extend his dominions by conquests in various directions.

CHAPTER XIII.

ASCENDENCY OF BRITISH POWER.

A. D. 1772 to 1805.

HASTINGS.

In 1772, Warren Hastings was appointed Governor of Bengal. The administration of the country needed immediate attention, and the important administrative reforms of Hastings may be briefly mentioned here. The actual collection of revenue was taken from the hands of ill-paid and corrupt officials and placed in the hands of well-paid European Collectors who since then have been the heads of districts. Hastings also established a civil and a criminal court in each district, and the district Collector presided at these courts, assisted by Hindu and Musalman officials. The arbitrary and oppressive administration of justice by local Zemindars and by low-paid Fouzdars was thus abolished; but the European Judges continued for a long time to be entirely in the hands of their corrupt and low-paid subordinates, and the administration of justice thus continued to be polluted by corruption. The new courts, also, acting without the co-operation of the people, failed to repress crime. Dakaits ravaged the country, often with the connivance of the Zemindars and the Thanadars, and the measures adopted to check this offence were inadequate. Two Courts of Appeal were establisbed in Calcutta, viz., the Sudder Dewani Adalat, for civil cases and the Saddar Nizamut Adalat, for criminal cases

Judicial and Revenue arrangements.

Hastings now took steps to improve the revenue of the Company. He stopped the stipulated tribute of 26 lakhs to the Emperor, on the ground that the Emperor was no longer his own master, but had been seized by the Mahrattas. And he cut

Reduction of allowances to the Emperor and Nawab.

down the stipulated pension of the Nawab of Murshidabad to one-half.

Sale of Kora and Allahabad.

The want of funds led Hastings into many questionable acts. Allahabad and Kora had been granted to the Emperor by Clive; Hastings considered the act cancelled, because the Emperor was a prisoner, and sold those provinces to Nawab of Oudh for fifty lakhs of rupees. The Nawab further desired to crush his neighbours, the Rohillas, and asked Hastings for an English brigade, and Hastings consented to lend the service of an English brigade for the sum of forty lakhs of rupees, beside expenses. In 1774, the English brigade, under Champion, marched into the Rohilla country, accompanied by the Nawab and his army, and defeated the Rohillas in battle. When the victory was won by the English, the Nawab let loose his troops to plunder the unhappy country with every kind of atrocity, barbarity, and violence. The power of the Rohillas was broken for ever, and the son of the late Rohilla leader became a vassal of the Nawab of Oudh; and the family still flourishes as the Nawabs of Rampur. Champion's brigade received a bonus of ten lakhs and a half from the Nawab.

Aid to the Nawab of Oudh in the Rohilla War.

Regulating Act.

A great change in administration was introduced in 1773. The British Parliament was little disposed to interfere with the concerns of the Company so long as the Company was managing a few obscure factories in India. But when large provinces were acquired for the Company by Clive, and when the dreadful famine of 1770-71 drew the attention of Englishmen to Indian affairs, it was felt that Parliamentary interference was necessary. Accordingly in 1773 was passed the Regulating Act, which vested the government of Bengal, Behar and Orissa in a Governor-General and four Councillors, made Bombay and Madras subordinate to the Bengal Presidency, and established in Calcutta a Supreme Court, consisting of a Chief Justice and three other judges. The great fortunes acquired by the

Company's servants in India were also looked upon with displeasure and indignation by Englishmen at home, and it was now enacted that no servants, either of the King or the Company, should be allowed to receive presents.

Governor-General and his Council.

In 1774, Hastings was made Governor-General of India under the Regulating Act, but his troubles began with the increase in his dignity. The old Council of Calcutta was abolished, and a new Council of five members was constituted. Hastings as Governor-General was president, and Barwell, a servant of the Company, was appointed a member. The three other members, Clavering, Monson and Philip Francis, came out from England. Francis, aided by Clavering and Monson, commenced to attack Hastings in the new Council: and forming the majority, they for a time wielded all real power.

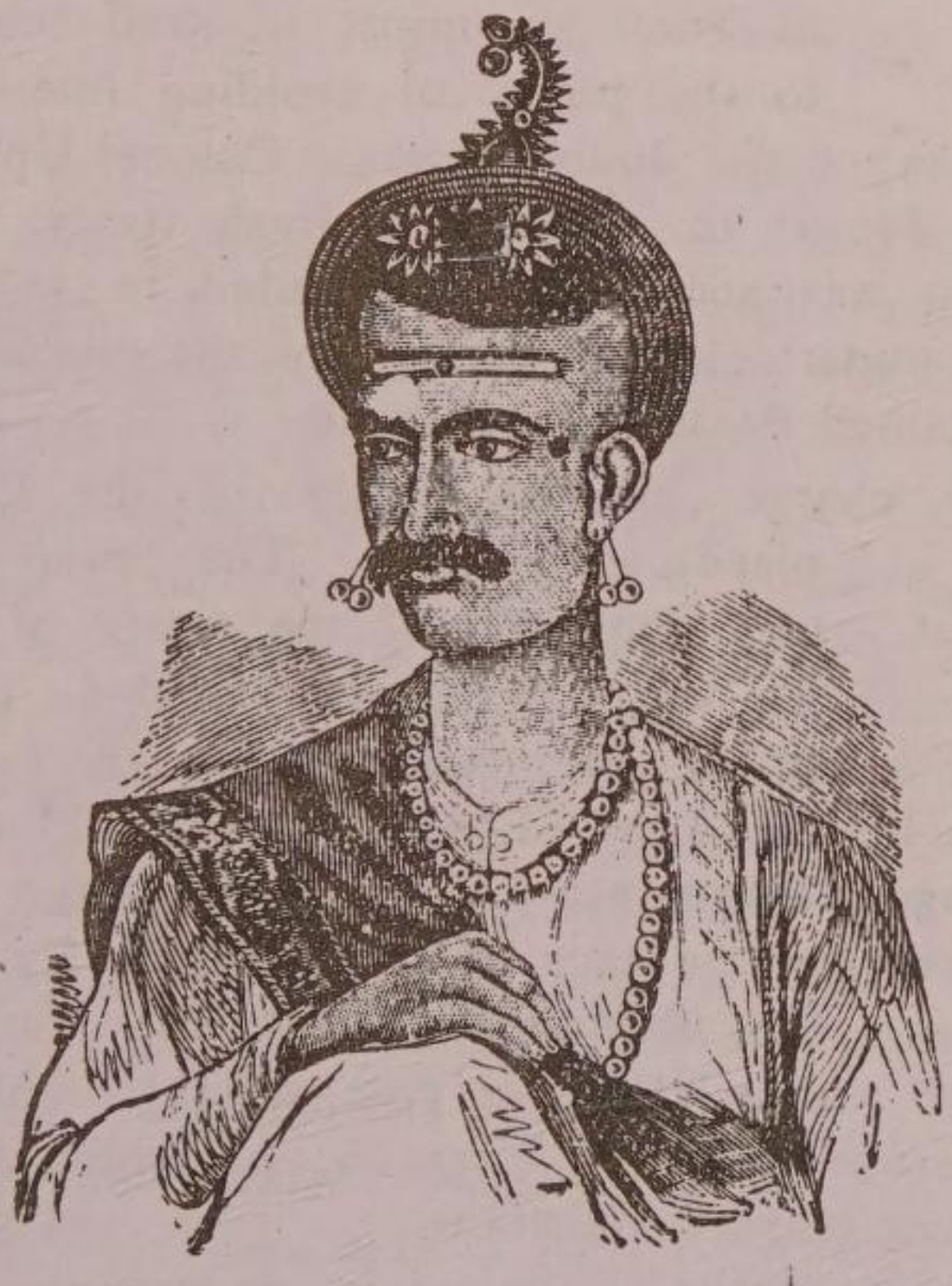
Execution of Nandakumar.

As the power of Hastings declined in his Council, various charges were brought against him. The Rani of Burdwan, widow of Tilak Chand complained of the corrupt administration of her estates by the Company's servants, and papers were produced showing a present of Rs. 15,000 to Hastings, a miserable and highly improbable charge. The Foujdar of Hugli was accused with having paid Rs. 36,000 annually to Hastings, but the charge was never proved. A present of a lakh-and-a-half from Mani Begum of Murshidabad was said to have been received by Hastings, and Hastings after his retirement from India admitted this charge, but pleaded that he had received it as "entertainment money," according to the custom of the country. Lastly Raja Nandakumar brought a graver charge, that Hastings had received over $3\frac{1}{2}$ lakhs from Mani Begam, and from his own son Gurudas on the occasion of their appointment to their posts at Murshidabad. Hastings declined to meet these charges in the Council. He brought an action against Nandakumar in the Supreme Court of Calcutta for conspiracy; the charge was admitted and Nandakumar was released on bail. Six weeks after Nandakumar was arrested for forgery, and

condemned to be hanged by Sir Elijah Impey, the new Chief Justice of Bengal, and a friend of Hastings.

Raja Nandakumar was hanged in Calcutta in 1775. The opponents of Hastings in the Council were humbled, and no other charges were brought. And after the death of Monson, Hastings was able to carry his measures by his casting vote, and was for a time supreme in the Council. Affairs in Bombay now engaged his attention.

We have seen before that soon after the disastrous battle of Paniput, the third Peshwa, Balaji Rao, died in 1761. His son, Madhu Rao, succeeded, and, who, in his turn, was succeeded by his brother Narayan in 1772, but he was assassin-



NANA FARNAVIS.

ated through the instigation of Raghunath Rao, his uncle. The widow of Narayan gave birth to a boy, and the Mahrattas

thus became divided into two parties, *viz.*, that of Raghunath who aspired to be Peshwa; and that of the rightful heir, Narayan's infant boy, who was supported by the able minister, Nana Farnavis.

Treaty of Surat.

Raghunath applied to the English of Bombay for aid, promising the port of Bassein with Salsette and other islands; and the English took up his side in the quarrel to obtain the spoil. The treaty of Surat was concluded in 1775, the Bombay Government took possession of Salsette and Bassein, and began preparations for helping Raghunath to the dignity and post of Peshwa.

Treaty of Purandar.

Hastings and his Council strongly condemned the treaty of Surat as unjust in itself and contrary to the policy of avoiding interference with the concerns of the Indian states. Colonel Upton was sent direct from Bengal to conclude a fresh treaty. The treaty of Purandar was accordingly concluded in 1776 by which the English undertook to withdraw from the side of Raghunath, but they retained Bassein and Salsette.

Treaty of Surat approved, First Mahratta war.

Another charge in the policy of the English took place soon after. The court of Directors approved of the treaty of Surat, and it was ultimately decided to continue the war in favour of Raghunath against the Puna Government. The Bombay army advanced towards Puna, but was met by a large Mahratta army, and was compelled to retreat.

Convention of Wargaon.

But retreat in the face of a Mahratta army is a hazardous undertaking, and the English commanders were compelled to enter into the humiliating convention of Wargaon, by which they agreed to restore their recent acquisitions.

Convention annulled.

The action of the commanders was strongly disapproved both in India and in England. They were dismissed, the convention of Wargaon was annulled, and it was decided to prosecute the war.

Goddard, sent from Bengal by Hastings, reached Gujrat and took Ahmedabad. He then advanced towards Puna, but was harassed by the enemy, and compelled to retreat to Bombay with severe loss.

Captain Popham, who had also been sent by Hastings, distinguished himself by taking Gwalior. After various other transactions, a general peace terminated the war. The infant Madhu Rao II. was recognized as Peshwa; the able minister, Nana Farnavis, who had conducted this war against the English, and his Council of Regency were recognized; and Raghunath was allowed a monthly pension of Rs. 25,000. Salsette was retained by the English, but the other conquests were restored to the Mahrattas. This treaty of Salbai was concluded in 1781.

Treaty of Salbai.

Quarrels between Philip Francis and Hastings had broken out afresh from time, to time, and had reached their climax in 1780. A duel ensued, Francis was wounded and left India for Europe, and Hastings was left supreme in the Council.

While these things were happening in Calcutta, and while the first Mahratta War was still going on in the west the English at Madras were drawn into a fresh war. Haidar Ali had not forgotten the indifference and inactivity of the English at the time of the invasion of his dominions by the Mahrattas. And when war broke out between the English and the French, and the former took Pondicherry and announced their intention of taking the French settlement of Mahe on the Malabar Coast, Haidar Ali protested, and urged that the country round Mahe was his territory. The English considered this argument insufficient and took the French fort.

Madras at this time was a prey to misgovernment and corruption, and was wholly unprepared to prosecute the war. The servants of the company had entered into usurious pecuniary transactions with the Nawab of Arcot, and the Nawab wanted to annex the kingdom

State of Madras.

of the Raja of Tanjore to pay their demands. The governor of Madras deposed the Raja and made over his kingdom to the Nawab, an unjust act for which he was dismissed by the Court of Directors. Lord Pigot now succeeded as Governor and restored Tanjore to the Raja, but his council was torn by dissensions. A majority in the council recommended arrangements in Tanjore which would facilitate the recovery of the claim ; and the Governor, Lord Pigot, who resisted the action of the majority, was arrested and confined.*

The Court of Directors directed the restoration of Lord Pigot, and also ordered his recall immediately after his restoration ; but Lord Pigot had died after a confinement of eight months.

Sir Thomas Rumbold who succeeded gave little satisfaction. Much oppression was caused to the zemindars, and especially to the Raja of Vizianagram ; Sir Thomas was openly charged with corruption ; and the Court of Directors dismissed him for various faults in 1781. Lord Macartney, a nobleman of acknowledged integrity and honour, succeeded him.

The above facts will shew that the Madras authorities were utterly unprepared to prosecute the war with Haidar. Hastings undertook that onerous task and he performed it with his untiring energy and usual vigour.

Second Mysore War.

In June, 1780, Haidar took the field with a vast army of about 90,000 troops and in July, black columns of smoke within a few miles of Madras, announced to the English that the enemy was

* The subsequent history of the claims against the Nawab is remarkable. Benfield and others had amassed large fortunes and created great influence in Parliament, and all their claims were therefore admitted *without inquiry*. The sums paid up to all claimants up to 1804 amounted to nearly five millions sterling.

Other creditors of the Nawab then came forward with more claims, but this time *an inquiry was made*, as the money was payable by the Company after the Nawab was pensioned off in 1801. Claims to the extent of over thirty millions were adjudicated upon, a little over 2½ millions was admitted, the rest was rejected as false.

at their gates. Sir Hector Monro was near Conjeveram and Colonel Baillie tried to join him, but Haidar interposed his whole army between the two divisions of the English army, then only fourteen miles from each other. He attacked Baillie's division consisting of nearly 4,000 men, destroyed the greater portion of it, and took the rest prisoners. The small number of survivors would probably have been massacred but for the exertions of Lally and other French officers under Haidar, who strongly interceded for their lives.

Baillie's Divison destroyed.

Hastings, on hearing of this disaster, sent Sir Eyre Coote to Madras, and he took the field with 7,000 men. After many harassing marches, he at last met Haidar at Porto Novo, and signally defeated his vast army after a contest of six hours. Haidar retreated and took up his post at Polilloor, the spot where he had destroyed Colonel Baillie's troops. Sir Eyre Coote fought him there, but the batttle was more sanguinary than decisive, and was considered a drawn battle. Haidar next took up his post at Sholinghur. He was there beaten by Sir Eyre Coote, but succeeded in saving his guns.

Battle of Porto Novo.

Battle of Polilloor.

Battle of Sholinghur.

But while these victories crowned the British arms, another disaster was at hand. Colonel Brathwaite gained some success at Tanjore, but Haidar's army, more than ten times in number surprised him and all his troops were destroyed or made prisoners after a brave resistance for three days.

Brathwaite's troops destroyed.

Haidar was now joined by a strong contingent of French troops, and there was an action at Arnee. Haidar succeeded in reinforcing the garrison of the place, and in carrying off the treasure, and then retired with little loss as the English advanced. This was the last action between Sir Eyre Coote and Haidar. Sir Eyre was advanced in age and suffering in health, and he set sail for Bengal in September, 1782.

Battle of Arnee.

Haidar too was advanced in age, and died in December, 1782.

Death of Haidar Ali.

In the following April, Sir Eyre Coote returned to Madras to resume the command, but he died three days after his arrival at Madras.

Tipu was recognized as the successor of his father, and had at his disposal an army of 88,000 troops. But he went to prosecute the war on the Western Coast, leaving the Carnatic to the English and the French.

The war between the English and the French now assumed a serious aspect. France sent out a powerful squadron under Suffren, the greatest of her admirals, and nearly 3,000 men under the same Bussy who had fought to English in the Carnatic thirty years before. Suffren drove the British fleet to Madras, and landed his men; and he concerted measures with Bussy to annihilate the British army.

Peace between the English & the French.

Never had the prospects of the British in Southern India been more gloomy. The annihilation of the British army by Bussy, and Suffren was now a certainty, and "this," says Professor Wilson "would have been followed by the siege of Madras, and there was little chance of defending it successfully against Tipu and the French." But at this moment, intelligence was received of peace having been concluded between English and France, and hostilities were stopped in India. "It seems probably," says Wilson, that but for the opportune occurence of peace with France, the south of India would have been lost to the English.

Capitulation of General Mathews.

Tipu was now left to fight the English alone. Proceeding from the Western Coast, General Mathews had taken Bednore, but Tipu surrounded him, and Mathews had to capitulate. Shortly after a treaty of peace

Peace with Mysore.

was concluded in 1783, by which both parties retained their former possessions.

Chait Sinha.

During the long war with the Mahrattas and with Mysore Hastings was repeatedly in want of funds, and was betrayed into unjust acts for which

he was tried on his return to England. Chait Sinha, Raja of Benares, held that place on the payment of a tribute to the British. The Raja paid the usual annual tribute of 200,000 pounds to the Government, but Hastings, when pressed for funds, demanded an extraordinary contribution of £50,000. The Raja paid the contribution in 1778 and again in 1779, and in 1780 the same cantribution, with a fine of £10,000 for delay, was exacted.

Hastings now required the Raja to keep a body of cavalry for the British Government. The Raja was in dismay and offered £200,000 to propitiate the Government. Hastings now demanded half a million. He came to Benares, and as the money was not paid, the Raja was unjustly arrested and placed in the custody of troops.

The people of Benares rose at this outrage to their Raja, and killed the British troops; the Raja escaped from custody; and Hastings escaped for personal safety to Chunar. Chait Sinha was then defeated and deposed, his nephew was installed in his place, and the tribute of Benares was doubled. The treasures of Chait Sinha which Hastings had hoped to secure had however been seized by the British army, and the army refused to give it up.

Begams of Oudh.

By the treaty of 1775, subsidy payable by the Nawab of Oudh had been largely increased and Hastings now called upon the new Nawab of Oudh to pay up the arrears. The Nawab urged that he could not pay unless he was placed in possession of the treasures which had passed into the hands of the two Begams of Oudh.

The Begams were the mother and the grand-mother of the Nawab, and had received a guarantee from the British Government against such demands. The guarantee was now ignored, and their estates were resumed. The Begams themselves were confined in their palace, their two agents, who were persons of rank and distinction, were arrested and put in irons, and considerable pressure was put on them, until over a million sterling was extorted.

In 1785, Hastings resigned his office and left India. On his return to England, he was impeached by the house of Commons before the Lords, for his conduct towards Chait Sinha and the Begams of Oudh, as well as for corruption and for extravagant expenditure. The proceedings dragged on for seven years, after which a verdict of 'not guilty' was given by the Lords on all the charges. The verdict of the House of Commons, however, was left by Hastings as a stain on his reputation, and was never withdrawn. And Hastings never obtained the coveted peerage, or any office of trust under the Crown.*

Trial of Hastings.

CORNWALLIS.

After the departure of Hastings the Court of Directors decided to send a nobleman of rank and of high character as Governor-General, and they chose Lord Cornwallis. The prestige of his rank enabled him to carry into effect great reforms which Clive and Hastings had attempted; he abolished the private gains which the Company's servants derived from various sources; he compelled the Court of Directors to allow them large salaries; and he set a wholesome example by his own elevated character, which had much influence on English society in India.

A great change in the power of the Court of Directors had, in the meantime, been effected. In August, 1784, Mr. Pitt's Bill for the Better Government of India was passed and under this Act a Board of Control composed of six members chosen by the king, was formed by the proper control of all matter relating to the civil, military and revenue administration of India. Thus the Directors and Proprietors of the Company surrendered their power to govern India to the English nation and the English

Pitt's India Bill.

* He lived a private life to a ripe old age at Daylesford, and died in 1818.

government, and the President of the Board of Control was, in reality a Secretary of State for Indian affairs.

The great administrative act of Cornwallis in India was the Permanent Settlement of Bengal. Hastings had allowed the local zemindars to hold their lands on leases for five years at fixed rates; and whenever a zemindar did not agree to his rates, he was ousted, and his lands were let to the highest bidder. This harsh system failed, many zemindars were unable to pay the revenues fixed and their lands were taken from them and let on yearly leases. Many old families in Bengal were thus ruined, and many new houses oppressed their ryots to meet the demands of the Government.

Lord Cornwallis effected a Permanent Settlement. The scheme was worked out by Mr. Shore, afterwards Governor-General of India. The assessment was made from 1789 to 1791 not by actual measurement of land, but by a reference to what had been paid in the past, and the total came to about 268 lakhs of rupees.

Permanent Settlement.

The settlement was at first made for ten years, but both Cornwallis and the Court of Directors wished to make it permanent, and it was made permanent in 1793.

The settlement has proved to be an unqualified boon to country. Since then cultivation has largely extended, the income from lands has greatly increased, and the increase has remained with the people, and for the good of the people. The Settlement has given a fixity to the value to landed property in Bengal; it has raised the middle classes of Bengal by a distribution of the profits from land through various means; it has conduced to the well-being of the cultivators themselves by preventing undue exactions from them by zeminders; and it has helped the cause of progress and enlightenment by securing the material well-being of the people. It must be admitted, however, that the protection given to the cultivating classes was found inadequate; and this defect had to be remedied by latter legislation.

Lord Cornwallis effected other reforms which Hastings had only begun. Under the system introduced by Hastings, the District Collector performed both revenue and judicial work. Cornwallis disapproved of this system, the duties of the Collector were now confined to revenue work, and a senior officer was appointed in each district as Judges for judicial work, both civil and criminal. The Judges ordinarily heard civil cases and went on circuit to try criminal cases. Four appellate courts were established at Calcutta, Dacca, Murshidabad and Patna; while the Sudder Dewani Adalat and the Sudder Nizamat Adalat at Calcutta formed a higher tribunal for final appeals.

Administrative Reforms.

Mahomedan law with some modifications continued to be administered in criminal matters, while, in civil cases, Hindu law was administered for Hindus, and Mahomedan law for Mahomedans.

Other matters now received the attention of Cornwallis. Tipu Sultan of Mysore had carried on a system of religious persecution against the Christians of Canara, the Hindus of Coorg, and the Nairs of Calicut. He forcibly made converts by tens of thousands in each place, and destroyed, according to his own account, eight thousand temples in the Calicut territory. He then attacked Travancore, which was under British protection and Lord Cornwallis decided on war.

State of Madras.

Madras was as unprepared for the war as it was in the time of Hastings. Lord Macartney had taken charge of the revenues to the Carnatic in order to prevent further usurious claims against the Nawab, but he was directed to restore the revenues, and he resigned and left India. Sir Archibald Campbell, who succeeded, concluded a treaty, for the punctual payment of the sums due to the Company; but they fell into arrears immediately after. Mr. Holland, who succeeded, was himself deeply implicated in loans to the Nawab of the Carnatic, and he demanded a large present from the Raja of Travancore as the price for help against Tipu. Lord Cornwallis charged him with neglect of duty and disobedience

of orders not helping Travancore; Mr. Holland resigned and sailed for Europe.

In 1790, General Meadows, who succeeded Mr. Holland as Governor of Madras, commenced the campaign, and though he displayed courage in the field, he could not effect much. In 1791, Cornwallis himself came to Madras and took the command. He was soon in the heart of mysore, and took Bangalore. Cornwallis now advanced towards Seringapatam, but was compelled to retreat for want of supplies, the whole country having been laid waste. The Mahrattas now appeared, and Cornwallis had to give them a loan of twelve lakhs to keep them in good humour. The Mahratta army had, however, an ample supply of provisions, and the distress of the British army was relieved.

Third Mysore War-

In 1792, Cornwallis appeared before Seringapatam, and besieged it. When Tipu found resistance hopeless, he sued for peace by surrendering half his dominions. He also paid 330 lakhs of rupees for the expenses of the war, and delivered up two of his sons as hostages. The Mahrattas and the Nizam who had rendered little help in this war, came in for their shares in the territories given up by Tipu. The English obtained a slice of country to the east, and south, and Calicut and Coorg to the west.

Lord Cornwallis had taken charge of the revenues of the Carnatic during the war. The war being now at an end, the revenues were again restored. It was settled that the Nawab should pay nine lakhs annually for the peace establishment; that he should pay six lakhs to his creditors; and that, on his failing to pay, the English would enter upon the receipt of the revenues from the kingdom.

Lord Cornwallis's task was done, and he left India in 1793 leaving behind him the reputation of a benevolent, just and high-souled ruler, and a general of consummate abilities.

SHORE.

Non-intervention. policy.

Mr. Shore, the real author of the Permanent Settlement, now became Governor General as Sir John Shore, and carefully avoided all interference with the Native States of India. The Nizam of Haidarabad asked the help of the English against the Mahrattas, but it was refused and the Nizam then employed a French officer, who raised for him a force of sepoy battalions trained by French officers. The affairs of the Mahrattas were, however, now directed by the profound political genius of Nana Farnavis, and the Nizam was beaten, and lost half his kingdom. The misgovernment of Oudh called forth vain protest from Sir John Shore, and soon after he left India in March, 1798, having been raised to the peerage as Lord Teignmouth.

Renewal of Charter.

The period for the renewal of the Company's Charter arrived in 1793, and Indian affairs were once more discussed in parliament. All the leading features of Mr. pitt's Bill of 1784 were upheld, the powers of the Board of Control in England, and the powers of the Governor-General and his Council and of the Governors of Madras and Bombay and their Councils were maintained. The Charter was renewed for 20 years with one great innovation. To meet the loud protests of the other mercantile houses of England against the monopoly of the Company, it was provided that the East India Company should afford annually 3,000 tons of shipping, in which private merchants might, on their own account, trade with India. This was the first blow against the Company's monopoly of Eastern trade.

WELLESLEY.

Lord Mornington, better known by his later title of Wellesley succeeded Lord Teignmouth. The French Revolution and the wars of Napoleon Bonaparte had aroused bitter feelings between the English and the French, and Mornington was resolved to stamp out French influence in India. His

first important act was to compel the Nizam of Haidarabad to disband his French battalions, and to maintain an English force in its place. Tipu Sultan had opened negotiations with the French, and Lord Mornington demanded fresh securities from Tipu, and declared war on not receiving satisfaction of his demand.

Fourth Mysore War

General Harris advanced on mysore with 200,000 troops besides 16,000 men belonging to the Nizam and now under British command. He was accompanied by the Governor-General's brother Colonel Arthur Wellesley, afterwards the famous duke of Wellington. Early in 1799, he entered the Mysore territory and took Seringapatam. Tipu gallantly resisted the English as they stormed his fort, and fell fighting with the assailants.

Large slices of the mysore dominions were taken by the English and the Nizam, and the remainder, was formed into a kingdom and restored to the ancient Hindu family of Mysore. A boy of five years belonging to that family was placed on the throne ; it was arranged that the whole military force for the defence of the country should be English ; that seven lakhs of Pagodas should be paid annually for the maintenance of this force : and that, in case of misgovernment, the Company should have the power to take the administration into their own hands. The result of the Mysore War was hailed with joy in England and Lord Mornington received the title of Marquis of Wellesley.

Deccan.

After the conclusion of the mysore War a treaty was concluded with the Nizam of the Deccan in 1800 by which the British army, subsidized for the protection of the Nizam, was increased and the Nizam ceded for its maintenance the territory obtained from Mysore : and undertook not to make war or to enter into negotiations with other powers without the sanction of the English. A portion of the territory conquerred from Mysore was reserved for the Peshwa if he would enter into such a "subsidiary alliance" with the English ; but the Peshwa declined

to surrender his freedom, and the territory was accordingly divided between the English and the Nizam.

Surat.

The Nawab of Surat died in January, 1709, and the Government recognized the claim of his brother to inheritance. In March, 1800, however, the Governor-General directed that the government and revenues of Surat should be assumed by the English. This was done, and Nawab retired on an annual pension of a lakh of rupees, besides a fifth of the surplus revenues.

Tanjore.

The Raja of Tanjore died in 1787, and was succeeded by his son Amar Sinha. In 1798, it was discovered that the legal heir to the throne was Sarabji, whom the former Raja had adopted. Amar Sinha was dethroned, and Sarabji was made to resign the powers of government to the English, and retired on an annual pension of a lakh of Pagodas and a fifth of the surplus revenues.

The Nawab of Carnatic died in 1881. His successor declined to abdicate the powers of government and was set aside ; and another prince was set up and made to resign the powers of government to the English, retiring on a pension of one-fifth of the net revenue of the Carnatic.

Oudh.

Negotiations went on with the Nawab of Oudh for three years. Lord Wellesley in 1881 sent two alternative proposals to the Nawab. It was desired that the Nawab should either transfer to the Company the exclusive management of the civil and military government of the country or cede to the Company a portion of his territories adequate for the subsidy due for the British troops. After a great deal of negotiations, the Nawab reluctantly gave his consent to the second proposal, and by the treaty of November 1881, ceded over half his kingdom with revenue of 135 lakhs to the British, retaining territory with a revenue of about 100 lakhs of rupees for himself.

Farakkabad.

The Nawab of Farakkabad was a minor, and the termination of his minority was approaching. Lord Wellesley wished to make an arrangement suitable to his own views, and the Nawab was urged to vest the civil and millitary government in the hands of the British. The Nawab protested against the proposal, but was ultimately compelled to accept it. The administration passed into the hands of the Company, and annual pension of one lakh and eight thousand rupees was granted to the Nawab in 1802.

All the chiefs and great powers of India except the Mahrattas, were thus brought under British control.

Five Mahratta powers.

The affairs of the Mahrattas now engaged the attention of Wellesley. We have seen before, that on the death of Narayan Rao his infant son Madhu Rao II. was made Peshwa, and was recognized by the English at the treaty of Salbai. This young prince committed suicide, and was succeeded by Baji Rao son of the same Raghunath who had in vain tried to be Peshwa by the help of the British. The aged and the able minister Nana Farnavis died in 1800, and Peshwa Baja Rao was thus released from that minister's vast influence and power.

Sindia now wielded a greater power than the Peshwa. After the death of Ranaji Sindia, the founder of the family, his son Madhaji Sindia had risen to great power and fame and had drawn the exile Emperor Shah Alam from Allahabad and placed him on the throne of Delhi. His capital Gwalior was taken by Captain Popham as we have seen before, but was restored to him when peace was concluded. After his death, he was succeeded by Daulat Rao Sindia, a somewhat indolent and unsteady chief; but he inherited his father's immense power. He had an army trained by French officers, held Delhi and the Doab, and was the most powerful among the Mahratta chiefs of his time.

Holkar was also a great power. Malhas Rao Holkar who founded the kingdom, died in 1767. His son's widow Ahalya Bai, carried on the administration for eighteen years

with an ability and righteousness which have made her name a household word among the Hindus. She transformed the village of Indore into a large and wealthy capital and died in 1795. Her commander-in-chief was Tukaji Holkar, and Tukaji's son Jaswant Rao Holkar wielded great power at the time of which we are now speaking.

Two other Mahratta houses also wielded great power as we have stated in a previous chapter. The Bhonslas had their capital at Nagpur, ruled in Berar and held Orissa. The Gaekwars ruled in Gujrat and had their capital at Baroda.

Treaty of Bassein.

The Peshwa, Sindia, Holkar, the Bhonsla and the Gaekwar were thus the five great Mahratta powers. There were constant wars among them, and Jaswant Rao Holkar defeated the combined army of the Peshwa and Sindia in 1802. The Peshwa, in his distress, at last accepted the "subsidiary alliance" which the Governor-General had in vain been pressing on him so long. He repaired to Bassein where he signed the treaty of Bassein with the English on the 31st December, 1802. By this treaty he undertook to hold no communication with the other powers without the consent of the British Government; he ceded a territory for the maintenance of a British subsidiary force; and he consented to the establishment of this force at puna. General Wellesley reached Puna. Baji Rao was conducted to Puna, and installed as Peshwa by the English with great pomp.

Sindia and Bhonsla were taken aback by this treaty which enabled the English to interfere in Mahratta affairs. They called on Holkar to make common cause against the English, but Holkar preferred to watch the march of events. Sindia and Bhonsla were then on the frontiers of the Nizam's dominions, and General Wellesley, who was at Puna, demanded that the former should retire beyond the Nurbudda, and the latter to his capital at Nagpur. They replied that they were willing to withdraw if the English would withdraw to Madras and Bombay. Nothing came of

these negotiations, and Sir Arthur Wellesley commenced operations.

cond Mar-hatta War.

In September 1830, he came on the combined army of Sindia and Bhonsla near the village of Assye. on the Nizam's frontier. The Mahratta army had 38,000 cavalry and 18,000 infantry ; Sir Arthur Wellesley

Battle of Assye.

had a much smaller force but he determined to attack the enemy. The Mahratta artillery opened a destructive fire but the British infantry, European and Sepoy, advanced in the face of the fire and bore down all opposition. The British suffered a heavy loss of over two thousand in killed and wounded, but the victory was complete, and established the fame of the young general who was destined to win brighter laurels in Europe.

Sindia now sued for peace and the terms of an armistice

Battle of Argaon.

were arranged. The British General next went against the Bhonsla and in November, found him and his army on the plains of Argaon. The Mahratta army was defeated, a strong hill-fort was taken, and

Treaty of Deogaon.

the Bhonsla sued for peace. Treaty of Deogaon was accordingly signed in December, 1803. The Raja of Nagpur gave up the maritime district of Cuttack to the British, and some territory, on the Warda river, known as Berar, was taken from him and added to the Nizam's dominions.

General Lake met with success equally brilliant in the north where Sindhia was the virtual master of Delhi and the Doab. Madaji Sindia's army had been disciplined by an eminent Frenchman, De Boigne, and he was succeeded by Perron, who served under Daulat Rao Sindia and held the Doab. Perron virtually ruled the Doab, collected a revenue of 80 lakhs, and maintained the supremacy of Sindia in northern India. But the weak and unsteady Daulat Rao began to be jealous of this faithful servant, and Perron was disgusted with this want of confidence, and intended to resign his service at once.

General Lake commenced operations in these provinces and stormed Aligarh. Perron, in the meantime, had been superseded in command, and gave up his service under Sindia. Lord Wellesley had expressed his wish to purchase the surrender of the military resources under Perron, and the latter sould have obtained a large sum if he had consented to transfer to the English the resources entrusted to him. But he declined to be a traitor to his master, even though he had received ungracious treatment; and he retired with the humble fortune of a private individual. After taking Aligarh, Lake marched on Delhi, defeated Sindia's troops, and triumphantly entered the capital of India in September, 1803.

Aligarh and Delhi taken.

The old Emperor, Shah Alam, who had so long been under the protection of Sindia, welcomed the English as his new protectors. The English treated him with respect, courtesy and kindness.

General Lake now advanced upon Agra and took that city in October, 1803, and the immense treasure found their, amounting to £280,000, was distributed among the troops as prize money. Lake then went in pursuit of the remaining force of Sindia, overtook it at Laswari and signally defeated it, though with a severe loss to the British army. The powerful army of Sindia in Northern India, trained by De Boigne and Perron, was thus completely annihilated, and Sindia now sued for peace. In December, 1803, he signed a treaty ceding to the English the territory between the Ganges and the Jumna with some possessions to the west of the Jumna, including Delhi and Agra.

Agra taken.

Battle of Laswari.

Treaty with Sindia, Delhi, Agrah and the Doab acquired by the English.

The year 1803 is a memorable year in the history of India. In this year Mahratta power was broken in the south by General Wellesley, and in the north by General Lake, and the English became the master of Delhi and Agra and the supreme

power in India. In one word, the Mahratta Empire in India was supplanted by the British Empire.

The great power of Holkar and his own shattered resources induced Sindia to form a "subsidiary alliance" with the English. He agreed to avail himself of 6,000 British troops, but without the payment of any subsidy, and was not even stipulated that the troops would be stationed in his dominions. So anxious was Lord Wellesley to conclude such an alliance with Sindia, that he consented in this instance to lend the services of British troops without any kind of return.

Jaswant Rao Holkar who had so long watched the course of affairs, not without a hope of deriving some advantages from the losses of Sindia, was staggered at the brilliant successes of the English, and hastily determined to check their further rise in power. He invited Sindia to join him against the common enemy.

Holkar's first attempts were crowned with success. Colonel Monson was left with small army to watch his movements, and feeling his position critical, resolved on retreat. A retreat before a Maharatta army is always perilous, and after a disastrous retreat, and loss of all artillery and baggage, Monson at last reached Agra in 1804, in miserable plight.

Monson's retreat.

Holkar took Mathura and then advanced upon Delhi, but was unable to take the place. The Jat Raja of Bharatpur had now sided with Holkar, and his fortress at Deeg afforded a convenient shelter to Holkar's army. General Lake sent an army against Holkar and an obstinate battle was fought at Deeg, in which Holkar's army was completely defeated, and took shelter within the fort. In the meantime General Lake himself chased Holkar across the Jumna, and that chief at last joined his army at Deeg. Lake arrived there, and took Deeg.

Battle of Deeg.

After the capture of Deeg it was considered necessary to take the fortress of Bharatpur. The place was besieged, and an obstinate attempt was made to storm it; it was the only great attempt

Siege of Bharatpur.

in which the British failed in this war. The defenders of Bharatpur fought with the most daring valour, and after a breach had been opened, they made it impracticable by stockades and other defences. The British were repulsed in four successive attempts and at last intermitted operations of the siege after a loss of over 3,000 men killed and wounded, a greater loss than had been sustained in any battle in this obstinately contested war. The Raja of Bharatpur did not, however, wait for the operations of the siege to be renewed; he asked for peace and paid twenty lakhs of rupees, and deserted the side of Holkar. The English were glad of this peace, and promised him the restoration of Deeg.

The great successes of the British frightened all the Mahratta chiefs of India, and Sindia, in spite of his treaties, once more made common cause with Holkar against the English. On the other hand the Company were tired of these interminable wars, and their policy underwent a change.

The great scheme of annexations, conquests and subsidiary alliances, which Wellesley was consistently following, alarmed the Court of Directors, and so they sent out the peace-loving Lord Cornwallis again as Governor General. His Lordship arrived in July, 1805, and shortly after, Wellesley left for England.

Wellesley's policy in India may be described in a few words. He pensioned off petty chiefs, and annexed their States; and he formed "subsidiary alliances" with the large States, so as to establish British influence and British supremacy all over India. The Carnatic, Tanjore, Farakkabad and Surat were annexed; Mysore, Oudh, the Deccan, and the Peshwa owned the supremacy of the British; the Bhonsla, Sindia, and Holkar were humbled. And lastly, the Rajputs were glad to obtain British protection against Mahratta invasions.

Roughly speaking, Clive had acquired Bengal and Behar and Northern Circars; Wellesley acquired Orissa, the Madras Presidency, and the North-Western Provinces.

CHAPTER XIV.

CONSOLIDATION OF BRITISH POWER.

A. D. 1805 to 1835.

CORNWALLIS AND BARLOW.

CORNWALLIS came back to India with extreme views against the policy of his predecessor, but he did not live to give effect to them. On his way to the North-West, the scene of the war, he died in October, 1805. Sir George Barlow, Civil Servant, acted as Governor-General until the arrival of Lord Minto in 1807:

Peace with Holkar,

During his administration a peace was concluded by General Lake with Jaswant Rao Holkar. All his territories were restored to him, except Tonk, and he undertook not to commit aggressions on the British Government or on its allies including the Rajputs. These were very favourable terms for Jaswant Rao, yet Barlow had taken up the non-intervention policy of Cornwallis, and he modified the treaty. He restored Tonk to Holkar and annulled the protective treaties with the Rajput chiefs.

A mutiny broke out among the Sepoys of Madras which was attributed to their being compelled to wear a sort of head-dress which they disliked, and some other similar innovations of a trifling nature. The mutiny was soon quelled, but the Court of Directors held Lord William Bentinck responsible for Madras. They made amends for this injustice by appointing that great and good nobleman Governor-General of India twenty-two years after.

MINTO.

Lord Minto arrived as Governor-General of India in 1807. A great power had now arisen in the Punjab and Lord Minto desired to conciliate that power, as the probability of Napoleon Bonaparte's invading India by the Punjab was then discussed.

Ranjit Singha.

We have elsewhere spoken of the rise of the Sikhs and their persecution under the Mogul emperors. The nation was now united by the genius aud abilities of Ranjit Sinha. That chief was born in 1780, and, in his twentieth year, had been appointed Governor of Lahore by the Afghan king. But he soon threw off the Afghan yoke and made the Punjab independent. He organized the Sikh army under European officers, and spread his conquests to Multan in the south, to Peshawar in the west, and to Kashmir in the north. On the east, he made aggressions on the principalities between the Sutlej and the Jumna, but these principalities were under British protection, and Lord Minto sent Charles Metcalfe to conduct negotiations with Ranjit Sinha. Ranjit was induced to withdraw his troops from beyond the Sutlej, and that river formed the boundary between the Sikh dominions and the states under British protection.

Lord Minto also sent Colonel Malcolm to Persia and Mountstuart Elphinstone to Afghanistan to counteract the supposed designs of Napoleon Bonaparte.

Administration.

The system of administration organized by Hastings and Cornwallis proved a failure. European judges were unable to cope with their work, civil and criminal; and arrears became so numerous, and decisions were delayed so long, as to amount to a virtual failure of justice. The opinion was then advanced by some of the ablest of the Company's servants that it was impossible to remedy the defect without a more extended employment of the people of the country.

The failure in the Police department was even more signal than in judicial matters. The zemindars and others who had in former times preserved in a somewhat rude fashion the peace

of the country, had been deprived of police powers; and the Darogas who were entrusted with the work were incompetent and corrupt. The crime of Dakaiti increased to an alarming degree, and from 1800 to 1810 the province of Bengal was kept in perpetual alarm. Sir Henry Strachy, Circuit Judge of the District of Calcutta, worte that 4,000 convicts, nine-tenths of whom were Dakaits, were confined in his divison in 1802. "Since 1793," he said, "crimes of all kinds are increased, and I think most crimes are still increasing."

To remedy this state of things, two Superintendents of Police were appointed over the Darogas, one for Bengal and one for the Western Provinces, and Magistrates were armed with special powers. But these vigorous measures became, as Professor Wilson states, "as severe a scourge to the country as the Dakaits themselves." *Goendas* or informers were employed, and these unscrupulous spies levied black mail all over the country, and informed against thousands of innocent persons. Thousands of villagers were apprehended on suspicion and kept in long confinement.

Lord Minto left India in 1813, and was succeeded by Lord Moira, better known by his later title of Marquis of Hastings.

HASTINGS.

Renewal of Charter.

It was in this year, 1813, that the Company's Charter was again renewed. The feeling in England against the Company's monopoly had now grown so strong that the monopoly in regard to Estern trade generally was abolished, and private merchants were allowed to trade with India and the East, subject to certain restrictions made for the security of the Company. Only the Company's monopoly of trade in tea in China was continued. On these conditions the Company's Charter was renewed for another twenty years.

Affairs in Nepal attracted the attention of the new Governor-General. Nepal was originally inhabited by the Newars who were Buddhists. In 1767 *i.e.*, ten years after the battle of Plassey, the Gurkhas, a strong and sturdy race, and Hindus by religion, overran the valley of the Khatmandu, and became masters of Nepal. Prithi Narayan was the head of the Gurkhas, and founded the Gurkha kingdom in Nepal. He was a cruel conqueror, and treated the timid Newars with great cruelty. After the death of Prithi Narayan the Gurkhas extended their invasions on all sides,—into Sikkim in the east, into Kumaon in the west, and even into Thibet in the north. They plundered Lhassa, but were beaten back by a Chinese army of 70,000 men, restored all the plunder obtained, and promised to pay tribute to China.

Nepal.

Rao Bahadur, the grandson of Prithi, took the administration into his own hands, and was as cruel as his grandfather. He married a Brahman widow, who soon died leaving an infant. Rao Bahadur abdicated and made this infant the king of Nepal. Subsequently, Rao Bahadur was murdered in 1804, his boy remained king and Bhim Sen Tappa wielded all the powers in the State.

The frequent invasion of the British territory in the south by the Gurkha conquerors of Nepal led to protests. Two districts which had belonged to the Nawab of Oudh, and had been ceded to the British, were at last annexed by Nepal. Lord Minto sent an ultimatum that unless the districts were restored they would be recovered by force. The Nepal-Government replied that the districts would not be surrendered. Lord Moira sent a British detachment and took possession of the districts. The Nepalese then sent a large force which attacked a small British guard stationed in the frontier, killed and wounded many of them, and then went back to Khatmandu.

War against Nepal was now commenced, and Generals Ochterlony and Gillespie were placed in command. Gillespie penetrated into the Dehra Doon valley and attacked the fortress of Kalanga, but

Nepal War.

was killed in a brave attempt to storm the fortress. The fortress was defended by the Gurkhas until it was a heap of ruins, when they evacuated it. General Martindale who succeeded Gillespie attacked the enemy stationed at the strong fort of Jaitak, but was beaten back. The attempt which was made by another division to penetrate Nepal from Sarun also failed.

Unsuccessful operation in 1814.

These events produced an alarm in Calcutta but the fortunes of the British arms were retrieved by General Ochterlony. Ochterlony had fought under Sir Eyer Coote against Haidar Ali, and he had repulsed the attacks of Jaswant Rao Holkar on Delhi in 1804; and he brought the Nepal war to a satisfactory end. He compelled Amar Sinha the brave Gurkha General to retreat before him; he reduced Ramgarh and Bilaspur, and a detachment sent by him took Almora the capital of Kumaon. Amar Sinha was not closely besieged in the last fortress Maloun, and despairing of successful resistance, was compelled to capitulate, though on honourable terms.

Ochterlony's successes 1814-15.

The fall of Maloun frightened Bhim Sen Tappa, and he concluded a treaty, ceding all the provinces conquered by the British in the west, as well as the whole of the Terai. He also agreed to receive a British Resident at Khatmandu.

When all the negotiations were closed, and the military preparations were relaxed, a question arose if the Terai included the forest on the lower slopes of the Himalayas. The English insisted on the interpretation of the word, the Nepalese denied it, and the Governor-General, now created Marquis of Hastings, recommenced the war.

Sir David Ochterlony, who had now been made a baronet, marched towards Khatmandu in 1816 with an army of twenty thousand men. Two successive defeats convinced the Nepalese that further resistance was hopeless, and peace was concluded on the terms insisted upon by the British India Government. The question about the Terai was, however, renewed

Successes in 1816,

Treaty of Segowlie.

by the Gurkhas in other forms, and the British Indian Government at last abandoned their point rather than go to war again. But the provinces conquered from Nepal in the west have remained British possessions, and contain the well-known hill station of Simla, Mussouri, Landour and Naini Tal.

Having thus brought the Nepal War to a satisfactory conclusion, the Marquis of Hastings was engaged with a more troublesome, if not a more powerful enemy.

Pindaris.

During the disorder which ensued on the downfall of the Mogul power, swarms of freebooters began to multiply in all parts of India, and specially in the Central Provinces. They offered their services to chiefs or leaders who could pay them, but their object was plunder, not war. They frequently transferred their services from one chief to another, or they marched across the country under their own leaders, desolating villages, and living by plunder. They belonged to no particular race or creed, but were composed of Afghans, Jats and Mahrattas, and were known by the comprehensive name of Pindaris. During Wellesley's wars with the Mahrattas, the Mahratta chiefs were glad to employ many of these fleet freebooters, but after the conclusion of that war, the Pindaris seem to have dispersed all over the country, and extended their depredations everywhere on their own account. Disbanded troops, hardy adventurers, robbers and criminals joined these predatory bands. The Marquis of Hastings reported to the Court of Directors soon after his arrival in India, that the battalions of Amirkhan and the Pindari hordes numbered fifty thousand men, that they lived on plunder alone, and spread their ravages over an area as large as England.

The area increased year by year, and in 1815-16, one horde of eight thousand plundered the Nizam's dominions, another horde of twenty-five thousand plundered villages on the Coromandel Coast, and a third horde swept through the Peshwa's dominions and plundered villages on the Malabar Coast. Lord Hastings determined to put down these daring and organised freebooters.

Pindari War.

About the middle of 1817, the Governor-General put into motion the largest army that the British had ever brought to the field, 57,000 troops with 13,000 irregular cavalry advanced from the Deccan and Gujrat, and 34,000 troops with 10,000 irregular cavalry came from Bengal, making a total of 114,000. The idea was to form a circle round the Pindari positions, and to close in upon them as on a common centre. It was the only plain which was likely to succeed against predatory freebooters whose object was not to fight the British, but to escape.

While these vast preparations were being made, the different Mahratta powers began to give trouble. The Peshwa's minister Trimbakji murdered the Geakwar's minister Gangadhar Sastri, who had gone to Puna under British protection. Trimbakji was therefore imprisoned near Bombay, but escaped and fled among the Bhils. The Peshwa himself was collecting troops and placing his forts in a state of preparation. Mr. Elphinstone, then resident at Puna, remonstrated with the Peshwa, and at last compelled him to deliver three important fortresses as pledges of his good behaviour.

Treaty with Peshwa.

The Peshwa then signed, in June 1817, the treaty of Puna by which he gave up a considerable territory, and undertook not to hold communication with other powers.

Treaty with Sindia.

Daulat Rao Sindia was a decided supporter of the Pindaris, many of whom were finding shelter in his dominions. About this time, Sindia's proposals to other powers to make a hostile combination against the British were detected; Sindia was astonished and alarmed; and he forthwith agreed to a new treaty pledging himself to co-operate against the Pindaris, and recognizing that the Rajput States were under British protection.

Treaty with Amir Khan.

The notorious Amir Khan was now growing old, and was compelled to sign a treaty, promising to abstain from further depredations in future, to reduce his army, and to settle down as a

peaceful ruler. The Nawabs of Tonk in Rajputana are descended from him.

Peace at Holkar.

Jaswant Rao Holkar had become insane, and his wife Tulsi Bai and his son Malhar Rao Holkar had sought refuge from their rebellious army in a remote fortress. They were anxious to come under British protection, and were not likely to help the Pindaris.

Extinction of the Pindaris.

All these arrangements having been satisfactorily made, the fatal circle of the British army began to close in. Lord Hastings himself marched from Cawnpur in October, 1817, and crossed the Jumna. The Pindaris who had been dislodged from their homes by the Madras army fled northwards; but found themselves opposed by the Bengal army, and were cut off from Rajputana and Bundelkand. Thus encircled, the vast bodies of Pindaris made ineffectual attempts to escape in all directions or perished in the wilds. Karim and Chetu were the most notorious among the Pindari chiefs: the former threw himself on the mercy of the British, and was permitted to live in peace; the latter fled into the jungles and was killed by a tiger. Many died in the conflict or in the jungles in the utmost distress: many mixed with the population and settled down as cultivators; and the vast Pindari organization was crushed for ever, and was heard of no more.

Third Mahratta War.

In the meantime the Peshwa, Baji Rao, was chafing under the yoke imposed upon him by the treaty of Puna, and was secretly collecting troops. Mr. Elphinstone suspected what was going on, but was induced to restore to the Peshwa the three forts he had pledged for his good behaviour. Baji Rao continued to collect troops, and to put his forts in state of defence, and Mr. Elphinstone considered it necessary to take precautions.

Battle of Khirki.

The British force at Puna was removed to Khirki, and in November, 1817, Mr. Elphinstone himself left the Puna Residency and joined the force at

Khirki. On the same afternoon, Baji Rao at last threw off all disguise and attacked the British force of less than 3,000 men, European and Sepoy, with his army of 26,000 troops. The attack was gallantly repulsed, and the Residency was plundered.

The Raja of Nagpur had made common cause with the Peshwa and had risen in arms. Raghuji Bhonsla died in 1816, his son was an idiot, and his nephew Appa Saheb murdered the boy and became Raja. When the Peshwa was at war with the British, Appa Saheb was appointed commander-in-chief by the Peshwa, and in November 1817, his troops numbering nearly 20,000 men attacked the small British army, consisting only of 1,400 sepoys. The battle was fought at Sitabaldi. The result was the same as at Khirki; the immense Mahratta army was repulsed. Appa Saheb now denied having authorized the attack, but it being discovered that he had killed the late Raja, he was imprisoned. He managed to escape, and found shelter in Jodhpur where he ended his days. Baji Rao a grandson of Raghuji Bhonsla, was made Raja, and the administration placed under British control.

Battle of Sitabaldi.

Peace of Nagpur.

The authorities at Indore had also taken up the cause of the Peshwa, and Tulsi Bai and her general had led an army in support of the Peshwa. Sir John Malcolm opened negotiations. Tulsi Bai was willing to come to terms, but the rebellious army cruelly beheaded her on the banks of the Sipra river, and attacked the British army. The battle of Mehidpur was fought in December, 1817, and the Indore army was completely routed by Sir John Malcolm. The infant Malhar Rao, was afterwards raised to the throne, and the State became a Subsidiary State.

Battle of Mehidpur and peace with Holkar.

Hastings erased the name of Baji Rao from the list of Indian Princes, and elevated the Raja of Satara, a descendant of Sivaji, to some share of the former dignity of the house. All the

Extinction of the Peshwa.

dominions of the Peshwa were taken over by the British. They now form the Bombay Presidency. In June, 1818, Baji Rao was at last surrounded by the British troops under the command of Sir John Malcolm, and surrendered himself to the mercy of the foe. A pension of eight lakhs of rupees a year was granted to him, and he was permitted to live in Bithur, near Cawnpur.

Bombay Presidency.

Thus ended the last Mahratta war, and thus Hastings completed the work, which Wellesley had begun, of making the British power supreme in India, and of making all States subsidiary or tributary to the British Empire. One power only remained independent, *viz.*, the Sikhs beyond the Sutlej.

Hastings was an enlightened administrator and a friend to education. Some progress and advancement among the people were observable during his administration. David Hare founded a school for imparting English education to Indian children; the missionaries Carey, Ward, and Marshman started a Press and established a College at Serampur; and the Hindu College was founded in Calcutta in 1817.

AMHERST.

Lord Amhest arrived in India in 1823, and the first Burmese War is the principal event during the period of his administration. About 1750, *ie.*, some years before the battle of Plassey, Alompra founded a dynasty at Ava, and extended his conquest southwards as far as the sea, and founded Rangoon. One of his sons conquered Arracan, Martaban and Tenasserim. Under his successor the Burmese general Bundula conquered Assam and Manipur, and threatened Cachar, and subsequently invaded British territory. Lord Amherst was thus forced to war.

Burmah

In may, 1894, the British Army under Sir Archibald Campbell reached Rangoon, which was deserted by its inhabitants. In December following, Bundula attacked it with 60,000 men, but was repulsed and defeated. He tried to make a

First Burmese war.

stand higher up the Irawadi at Donabew, but the British took the place, and Bundula was killed.

The British Army proceeded up to Prome, and then towards Ava. The king was now thoroughly frightened, and concluded peace by paying a crore of rupees, and ceding Assam, Arracan, and Tenasserim to the British in 1826. Prome and Pegu, and the maritime city of Rangoon still remained with the Burmese.

The little State of Bharatpur was now in disorder. The Raja died in 1825, and the Rritish Government recognised the succession of his boy, Balwant Sinha. But Durjan Sal, cousin of the little Raja, imprisoned him, murdered his guardian, and usurped the supreme power. Sir David Ochterlony, the hero of the Nepal War, ordered a force to advance on his own authority, but was checked by the Governor-General. He was grieved at this affront, resigned his appointment and died two months after. But Lord Amherst was forced to interfere, and an army was at length sent against Bharatpur.

Capture of Bharatpur.

The chiefs of India remembered the unsuccessful siege of Bharatpur by the British in 1805, and watched the present proceedings with the utmost anxiety. Even now the mud walls of the fort were proof against artillery but they were mined with ten thousand pounds of gun powder. A terrific explosion caused a breach, and the British army rushed into it and captured the fort. The usurper was imprisoned, and the infant Raja was restored to his throne.

BENTINCK.

Lord Amherst left India in February in 1828, and Mr. Butterworth Bayley, as Senior Member of the Council, was provisional Governor-General until the arrival of Lord William Bentinck in July. As we have seen before he was Governor of Madras 22 years before. Lord William Bentinck's administration was not distinguished by wars or important annexation; but the reforms, he introduced and the blessings

he bestowed on the people have endeared his name to the nations of India.

The inhuman custom of permitting widows to burn themselves on the pyres of their husbands was unknown to the ancient Hindus generally, and finds no sanction in ancient Hindu works, or even in Manu's Institutes. The custom was generally adopted in the last days of Hindu independence and seemed to find greater favour after India was conquered by the Moslems, and the Hindus had ceased to be a living nation.

Abolition of Sati.

In 1829 Lord Bentinck passed an Act abolishing this inhuman rite, and declaring all who abetted the act to be guilty of culpable homicide. The people of India now appreciate Bentinck's act of mercy, and are grateful for the abolition of the rite.

Supression of Thugs.

Another act which distinguished Bentinck's administration was the suppression of Thugs. These hereditary assassins travelled in all parts of India in various disguises, and strangled and robbed travellers. Colonel Sleeman's name stands foremost among the officials who have helped to stamp out this crime. Over 1,500 Thugs were apprehended between 1826 and 1835, and the offence gradually died out.

Administrative reforms.

But it is for administrative reforms that the government of Bentinck is best known. The appointment of Munsiffs and Ameens was an element in Lord Cornwalls's scheme of 1793, but men with no character or respectability had been appointed on miserable commissions, and they could not give satisfaction. Under the administration of Lord Hastings the pay of Munsiffs and Sudder Ameens in Bengal had been somewhat improved; in Madras the jurisdiction of District Munsiffs and Sudder Ameens were extended; and these measures were extended to Bombay when the Mahratta country was annexed.

During the administration of Lord Amherst, Madras and Bombay were ruled by able and enlightened Governors. Sir

Thomas Munro, a true friend of the people, was the Governor of Madras. He showed that the greatest benefit had resulted from entrusting District Munsiffs with extended jurisdictions, and he established auxiliary courts under Indian Judges with civil and criminal jurisdiction. The Hon'ble Mountstuart Elphinstone who was Resident at Puna at the time of the last Mahratta War became the Governor of Bombay under Lord Amherst. He promulgated regulations constituting a complete Code of Civil and Criminal Law and Police and Revenue rules. They were based on Indian institutions and bestowed large powers of Indian functionaries.

What Munro did for Madras and Elphinstone did for Bombay, Bentinck did, on a still wider scale, for Bengal. The principle on which they acted was the same; they had faith in the people, they took the people into their confidence, and evoked loyal and faithful service from the people.

The powers and emoluments of the Indian Judges in Bengal were fixed upon a comprehensive and liberal scale by Bentinck, and they were invested with the almost entire change of the administration of civil justice. Shortly after, Indian Deputy Collectors were appointed on adequate pay to assist European Collectors in the revenue administration of the country. The result has amply justified Lord William Bentinck's enlightened policy, and the administration of the country has been placed on a satisfactory basis by the loyal help and co-operation of its people.

Renewal of Charter.

The period of the previous Charter of the East India Company expired in 1833. It was now renewed on condition that the Company should give up its trade, and permit Europeans to freely settle in the country. A new era thus commenced for India,—an era in which her rulers were no longer traders, but only administrators. The North-Western Provinces were formed into a separate Government in addition to those of Bengal, Madras and Bombay. A new Legal Member was added to the Governor-General's Council, and the Council was

empowered to pass *Acts* applicable to the whole of India. And lastly, it was enacted that no native of India "shall, by reason only of his religion, place of birth, descent, colour, or any of them, be disabled from holding any place, office or employment."

Mysore and Coorg.

The misconduct of the Raja of Mysore led to a rebellion among the people, and the British were compelled to take the administration into their own hands in 1830. This arrangement continued for over fifty years, and Mysore was restored to native Indian rule in 1881. The atrocities of the Raja of Coorg also required British interference, and after a short war the Raja surrendered himself. Lord Bentinck wished the people to choose a Raja for themselves. but they expressed their preference for the rule of the East India Company, and Coorg was accordingly annexed. This was the only annexation made during Bentinck's administration, and it was made "in consideration of the unanimous wish of the people."

The names of eminent administrators and literary men have shed a lustre on this period of British rule in India. Elphinstone retired from Bombay in 1828, and ten years after, published his History of India, which continues to be the best account of the Musalman Rule in India. Elphinstone was succeeded in Bombay by Sir John Malcolm, whose histories are still regarded as standard works in the subjects they were treat of. But still more distinguished writers than these graced the period of Lord William's administration. Macaulay was the new Legal Member of the Governor-General's Council. Horace, Hayman, Wilson and James Prinsep followed up those researches into Indian Antiquities which Sir William Jones and Colebrooke had started. Grant Duff compiled his masterly History of Mahrattas, and Tod was employed in Rajasthan, of which he compiled a stirring and sympathetic history. But the culture which has shed a lustre on Bentinck's administration was not confined to Englishmen in India.

Progress and Culture.

Natives of India imbibed liberal ideas and co-operated with Englishmen in the cause of

education and progress; and Raja Ram Mohan Rai, the greatest Hindu reformer of the century, founded the theistic Brahmo Samaj of India in 1829. The movement showed the degree of progress which the people of Bengal had made within two generations from the assumption of the Government of the country by the English. The first Bengali poet of the century, Isvar Chandra Gupta, started the *Prabhakar* newspaper in 1130; and Bengalee literature has expanded and improved since that date with the progress of English education. Bentinck helped the cause of progress, and one of the last acts of his administration was to rule, on the recommendation of Macaulay and other sound advisers, that education should be imparted to the people of the country in English. A long controversy between those who advocated education in Oriental classics, and those who advocated English education, was thus closed on utilitarian principles.

CHAPTER XV.

INDIA UNDER ONE POWER.

A. D. 1835 to 1858.

AUCKLAND.

Metcalf. Liberty of the Press.

Until the arrival of Lord Auckland, Sir Charles Metcalf, as Senior Member of the Council, acted as Governor-General. His administration is memorable for the liberty which he conferred on the Press.

Lord Auckland arrived in 1836. The extension of Russian power in Central Asia now caused some alarm to Indian administrators as the victories of Napoleon Bonaparte had caused uneasiness at the beginning of the century. Lord Auckland accordingly, desired to have a firm hold on the frontier kingdom of Afghanistan.

We have spoken before of Ahmad Shah Durani who defeated the Mahrattas at Paniput in 1761. His descendants continued to rule in Afghanistan and in the Punjab until the time of Ranjit Sinha, who recovered the independence of the Punjab soon after 1800. The Duranis continued to rule in Kabul until Dost Muhammad of the Barukzi tribe became master of Kabul, and Shah Shuja of the Durani house was an exile in India.

The First Afghan War.—Auckland formed the idea of restoring Shah Suja to the throne of Kabul, and thus keeping a hold over that kingdom. In 1838, he declared war against Dost Muhammad; and as Ranjit Sinha, then ruler of the Punjab, refused to allow a British army to march through his kingdom, the army went by Sindh and Beluchistan. Kandahar and Ghazni were taken in 1839, Shah Suja was placed on the throne of Kabul, and the English minister and enovy, Sir William Macnaghten, was stationed there to preserve British influence. The next year

Shah Shuja in Kabul.

Dost Muhammad surrendered himself to the English and was sent to Calcutta.

Retreat and destruction of the British force.

The presence of the British in Kabul was distasteful to the Afghans and disasters began in 1841. Sir Alexander Burnes, the Political Agent, and Sir William Macnaghten, the English envoy, were killed. In January, 1842, the British force, 4000 strong with 12,000 followers, began the fatal retreat from Kabul. The Afghans attacked the retreating force from their heights, thousands were killed, thousands died of cold and wounds and hunger, and of the whole body only one English Surgeon, Dr Brydon, succeeded in reaching Jelalabad to tell the tale of this terrible disaster.

ELLENBOROUGH.

Lord Ellenborough was sent to supersede Lord Auckland, and arrived in India in February, 1842. A British Army under General Pollock proceeded through the Khyber Pass to Jelalabad. The Afghans had besieged the place. Pollock compelled them to raise the siege, and then defeated them in battle, and reached Kabul.

Army of Retribution.

The great Bazar of Kabul was blown up with gunpowder, and acts of retaliation were perpetrated by the conquering army in the city. The British army then returned to India, leaving Dost Muhammad master of the kingdom.

Conquest of Sindh

The conquest of Sindh was the next great event of Ellenborough's administration. The Amirs of Sindh had rendered good service to the British when their army marched into Afghanistan in 1839, but they were supposed afterwards to have given cause for offence. Sir Charles Napier defeated the Amirs in the battle of Miani in 1843, and Sindh was annexed.

Affairs in Gwalior now engaged the attention of the Governor-General. Daulat Rao Sindia had died in 1827, and his widow, Baiza Bai, had adopted a boy and ruled

ably as regent. When the boy, Janakji Rao, arrived at years of discretion, Baiza Bai was compelled by Lord William Bentinck to leave the administration to Janakji.

On Janakji's death in 1843, his widow, Tara Bai, a girl of twelve years, adopted a boy Jayaji Rao and wished to rule. She dismissed a regent who had been appointed by Lord Ellenborough, and there was some disorder in Gwalior, on which Lord Ellenborough declared war. The formidable army of Gwalior was beaten in the battles of Maharajpur and Punnair, and a new treaty was concluded by which the army of Gwaliar was greatly reduced.

War with Sindhia.

At Indore, Malhar Rao Holkar, died in 1833. His widow adopted a boy and wished to rule as regent, but a kinsman of mature years, Hari Rao, set up a claim to the throne. Lord William Bentinck persuaded the widow to retire with her adopted child, and Hari Rao became the ruling chief. Hari Rao died in 1843, and Tukaji Rao, a nominee of the queen-mother, was placed on the throne.

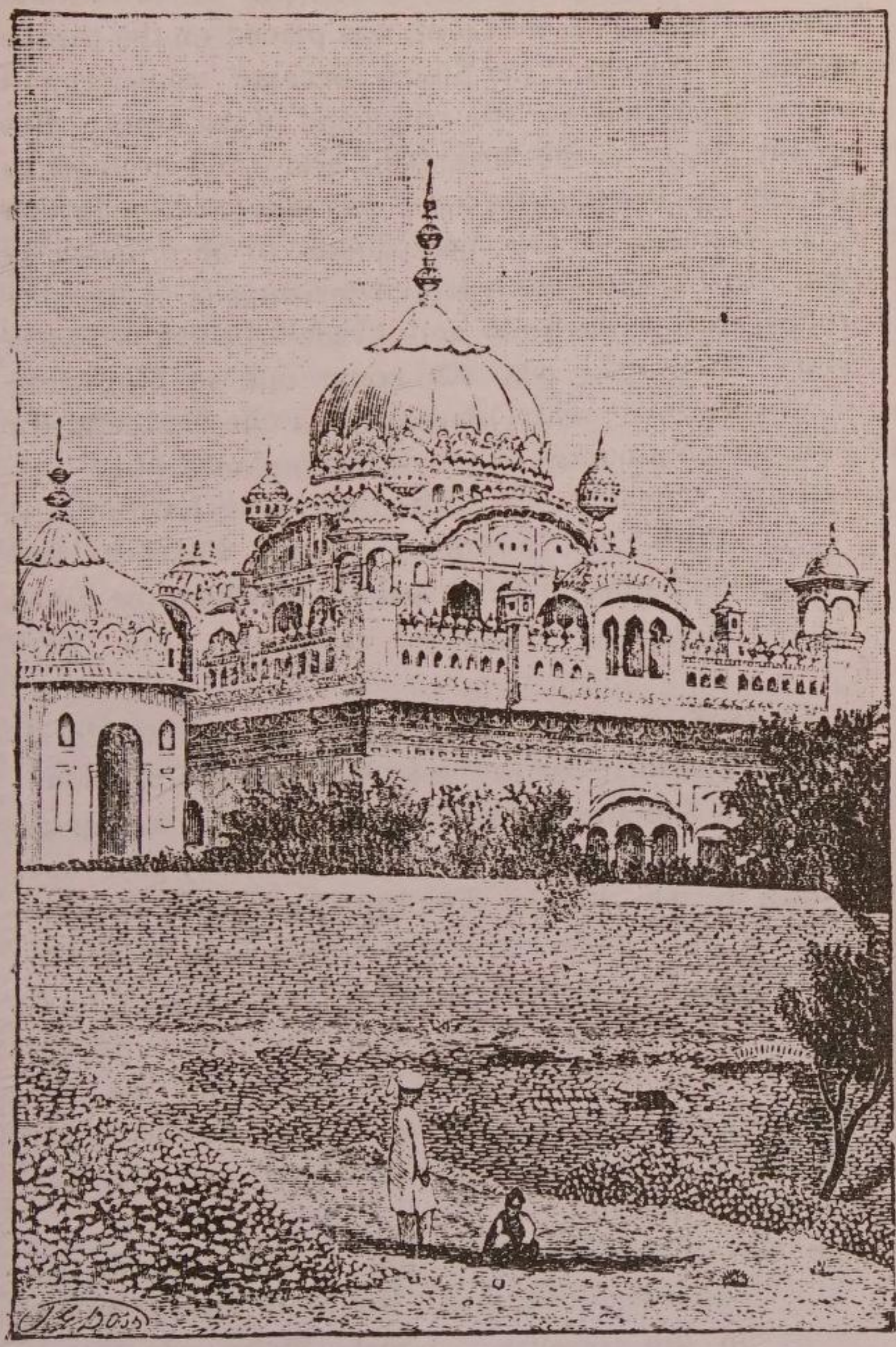
Holkar.

In June, 1844, Lord Ellenborough was recalled by the Court of Directors.

HARDINGE.

India had enjoyed peace for over a quarter of a century since the conclusion of the last Mahratta war. There had been war in Burma and Afghanistan, and there had been short campaigns in Bharatpur and Coorg, Sindh and Malwa, but these scarcely interrupted the general peace of the country. A great and dubious war was however at hand.

Ranjit Sinha, who shook off the Afghan yoke and made the Punjab independent, died in 1839. He had organized a formidable Sikh army disciplined by successive French officers —Allard, Ventura, Avitable and Court—and after the death of Ranjit Sinha no one could control this army which became turbulent and unruly.



RANJIT SINHA'S TOMB.

The First Sikh War.—After a number of revolution, Dhalip Sinha, an infant son of Ranjit, was placed on the throne with his mother as regent. Lal Sinha, became minister, and Tej Sinha was appointed to the command of the army. But all were equally afraid of the formidable army, and in order to save Lahore and the Punjab, the army was launched on British territories, to conquer British possessions or be crushed by British arms. In 1845, the Sikh army consisting of 60,000 disciplined troops, crossed the Sutlej and invaded British territory.

Sir Henry Hardinge, who has come out as Governor-General in the previous year, himself took the field, and Sir Hugh Gough, the commander-in-chief, accompanied him.

Battle of Mudki and Ferozshahar.

They met and defeated the Sikh army under Lal Sinha at Mudki in December 1845. Then follwed the battle of Ferozshahar, in which the Sikhs offered an obstinate resistance, but were defeated.

Battles of Aliwal and Sobraon.

In January, 1846, the Sikhs were again defeated at Aliwal. The final contest took place in the next month at Sabraon. The Sikhs fought with a courage which astonished the English ; but in the end they gave way, and were driven to the Sutlej. The british gained the victory dearly with a loss of over two thousand in killed and wounded.

Peace with the Sikhs.

The British army now crossed the Sutlej and pushed on to Lahore, and peace was concluded. Dhalip Sinha was recognized as Raja, and the Sikh army was reduced to 20,000 infantry and 12,000 cavalry. The Jalandar Doab, or the tract between the Sutlej and the Ravi was annexed by the British.

Kashmir.

Hardinge demanded a million and a half towards the expenses of the war. But there was no money in the treasury. Gulab Sinha, viceroy of Kashmir and Jammu, offered to pay the money if he was recognized as the independent Maharaja of Kashmir. The offer was accepted, and Kashmir has since been a separate kingdom.

Sir Henry Hardinge received a peerage and returned to England in 1848, and was succeeded by Lord Dalhousie.

DALHOUSIE.

The relations between the Sikhs and the British were strained, and slight causes sufficed to lead to a fresh war. Mulraj, the viceroy of Multan, revolted. Sher Sinha was sent with a Sikh force against Mulraj, but he joined the enemy, and the veteran Sikh soldiers began to assemble on all sides.

The Second Sikh War—War was again declared against the Sikhs in 1848, and Lord Gough advanced on Sher Sinha's intrenchments at Chillianwalla in January, 1849. The Battle of Chillianwalla is memorable in the history of India for the obstinacy and determination with which it was fought. Lord Gough was unsuccessful in his attempt, and lost more than 2,400 officers and men, and the colours of three regiments.

Battle of Chillianwalla.

The tidings of this disaster were received in England with alarm, and Sir Charles Napier was sent out to supersede Lord Gough. Before his arrival, however, Gough had crushed the Sikhs in the Battle of Gujrat in February. Their army was a complete wreck, and Sikh power destroyed for ever, the Province of Punjab was then annexed by Lord Dalhousie.

Battle of Gujrat.

Three years after the annexation of the Punjab, the second Burmese War broke out. British merchants complained that they had received ill-treatment at the hands of Rangoon officials, and a captain, who conveyed a remonstrance from Dalhousie, was treated with scant courtesy at Rangoon. War was therefore declared against Burma ; and a British army was sent to Burma in 1852. Rangoon and Bassein and Prome were captured, and the province of Pegu was annexed by Dalhousie to the British Empire.

Second Burmese War.

Annexation of Pegu.

Minor States in India were annexed one after another. The custom of adoption on the failure of a natural heir had been recognised in India from ancient times, and the adopted son inherited the estates or the throne of his father.

Doctrine of 'lapse.'

Lord Dalhousie, however, would not recognise this custom in the case of Indian States and held that in such cases, the States should lapse to the Suzerain Power. This policy of Lord Dalhousie is known as the 'doctrine of lapse.' So when the Raja of Satara, the last representative of the house of Sivaji, died without a male heir in 1848, his death-bed adoption was sent aside, and Satara was annexed to the Bombay Presidency.

Satara.

Jhansi.

Five years after this Jhansi was annexed on failure of natural heir to the last chief.

Nagpur.

But the most conspicuous instance of annexation on these grounds was Nagpore. The last Bhonsla Raja of Nagpur died in 1853, the adoption of a son by his widow was not recognised, and the extensive Mahratta kingdom was annexed, and now forms a part of the Central Provinces.

Nana Saheb.

In the same eventful year, 1853, Baji Rao the ex-Peshwa, who was now a pensioner, died. He had no natural heir, and had adopted a son known as Nana Saheb. Nana asked for a continuation of the pension which had been granted to his father, but the prayer was rejected. Nana brooded over his disappointment.

Berar.

The Nizam of Haidarabad had agreed to pay for the maintenance of a British Contingent Force. The arrears had accumulated to a large sum, and Lord Dalhousie demanded the cession of sufficient territory for the maintenance of this force in future. Berar which had been taken from the Raja of Nagpur and given to the Nizam by Wellesley in 1803, was taken over by Dalhousie in 1853 for the maintenance of the Contingent Force.

The last annexation of Lord Dalhousie was Oudh. The people of that province had been oppressed by the Nawab, the soldiers, and the land-holders of Oudh, and successive Governors-General had remonstrated in vain. Lord Dalhousie annexed the province in 1856. In the same year he resigned office, and returned to England.

Oudh.

Material and Moral Progress—No Governor General since the time of Warren Hastings had taken such deep interest in improving all the departments of the internal administration of the country. Lord Dalhousie founded the Public Works Department. Railways and Telegraphs were introduced in India during his administration, and the Ganges canal was opened. He organised the Postal Department and introduced the universal use of the half-anna postage throughout India. These beneficial measures marked the commencement of a new era of progress. The famous Education Despatch of 1853, was also promulgated during his administration. The old controversy between classical education and English education had been decided in favour of the latter during the rule of Bentinck. The new despatch continued the same policy and provided for a separate department of Instruction, the establishment of schools and colleges of a higher standard, the foundation of a university at each Presidency, and the introduction, of a system of grant-in-aid to secondary schools, in which elementary education was to be imparted through the medium of the Vernaculars. Vigorous measures were adopted to carry out these recommendations into practice, and a separate department of Public Instruction with a Director at its head was created.

The acquisition of the Punjab, Oudh, and Pegu, extended the Indian empire from the Indus to Irawadi; while the acquisition of Nagpur and Berar joined Bengal with Bombay. But these rapid requisitions roused the alarm of various Indian chiefs and peoples; the belief spread that the East India Company aimed at the annexation of all states and a catastrophe the like of which had not been witnessed in India for

hundred years, burst on the realm soon after the departure of Lord Dalhousie. The Mutiny of 1857 has cast a shade on Dalhousie's policy of annexation, and resulted in the transfer of the Indian Empire from the East India Company to the Crown.

CANNING.

Before leaving for India, Lord Canning uttered these prophetic words :—"I wish for a peaceful term of office but I cannot forget that in the sky of India, serene as it is, a small cloud may arise no larger than a man's hand, but which growing larger and larger may at last threaten to burst and overwhelm us with ruin." These words have become historic after the breaking out of the Indian Mutiny.

The mutiny—its causes and character.

But it is important to remember that this historic struggle which aspired at the overthrow of British rule in India was not a revolution, for the mass of the Indian people and their rulers, except in rare instances, as in Oudh and Rohilkhand, took no part in the outbreak. It was essentially a rebellion of the sepoys of the Bengal Army, and even the sepoys of Madras and Bomay remained on the whole disaffected. Most of the important feudatory chiefs either refrained from joining the rebels or fought on the side of the Ruling Power. In the Punjab the British received valuable assistance from the Sikh Army and the reduction of Rohilkhand and Oudh was greatly facilitated by the active co-operation of Sir Jang Bahadur of Nepal and his Gurkhas.

Though the immediate cause of the mutiny of the Sepoys of Bengal was undoubtedly the use of the 'greased cartridge,' for the rifles introduced early in 1857, and the various rumours set afloat by interested persons that government had designed to insult the religious sentiments of the Hindu and Muhammadan Sepoys alike, yet it is generally believed that there were deeper causes of disaffection in the Native Army which would have

caused trouble sooner or later even without the use of the 'greased cartridge'. At the time the Mutiny broke out the sepoys greatly outnumbered the British soldier in the Indian Army, and it has been calculated that there were only 45,332 European troops to 283,000 sepoys. Before his departure from India Lord Dalhousie had solemnly warned the Directors that British troops had been reduced far below the strength which he considered essential for the safety of British rule. But not only was the country thus left practically in the power of sepoys, but by a strange fatality, the thoughtless appointment of military officers in civil posts denuded most of the Native Regiments of their trusted and masterful leaders, just at the time when the crisis came. And the sepoys felt confidence not only in their vastly preponderating numbers, but also in the prowess of their arms, which had been proved in many a battle field, where they had fought side by side with their white brothers. Sir Henry Lawrence had foreseen the danger and had wisely recommended that suitable careers should be provided for the deserving Indian soldier, but the company paid no heed to his warnings.

Apart from the special causes which helped the spread of disaffection amongst the Army, there was a feeling of general unrest and alarm in the Indian mind, due to the rapid annexations of Lord Dalhousie, and, to some extent, also to the policy of enlightenment and reform pursued by him and his predecessors to banish ignorance and superstition from the land. The spread of English education, the construction of Railways and Telegraph lines, legislation for the suppression of the Suttee and for the remarriage of Hindu widows, were all interpreted by designing persons to be attempts to undermine the religion of the people and convert them to Christianity. Much capital was naturally made out of this state of superstitious alarm in the country, by the disinherited chiefs and their followers, whose active efforts to spread sedition by the passing of *chapatis* and other mysterious means, contributed in no small measure to precipitate the crisis. The want of permanence in the previous

governments of the country, and the frequent changes of actors in the political field, also accounted for the readiness with which people were made to believe that the end of the British Raj had come.

Mutiny at Meerut.

In May 1857, the sepoys at Meerut broke out into open mutiny, cut down the Europeans whom they met, and then went off to Delhi to proclaim the old Mogul as Emperor.

Delhi.

The Delhi sepoys joined the mutineers who had come from Meerut, and shot down their European officers. The royal family sided with them, and the European and Christian officials and residents at Delhi, fifty in number, were massacred. Similar incidents began to take place in many stations in India. The sepoys rose, killed their officers, massacred the European and Christian residents, broke open the jail, plundered the treasury, and marched off to other centres of revolt. The events which transpired at Jhansi and Cawnpur and Lucknow deserve special mention.

Jhansi.

Jhansi, a small state in Bundelkand, had been annexed in 1853, and the Rani, who had not been permitted to adopt an heir, was inflamed with a desire to be revenged. A mutiny broke out among the sepoys in June, and the Europeans, over fifty in number, took refuge in the fort. But being short of provisions, they relied on the assurances of safety which were given; but when they came out, they were massacred.

Nana Saheb, the adopted son of the ex-Peshwa Baji Rao, was living in half royal style in Bithur, and while profuse in his hospitality towards English officers, was secretly nursing his wrath at the refusal of the British Indian Government to grant him a pension.

Cawnpur.

In June there was a mutiny among the sepoys of Cawnpur, and they commenced their attack on the intrenchment, in which the English had shut themselves up. For twenty days, the garrison held out amidst scenes of suffering and bloodshed. Want of provisions,

however, compelled them to trust to the promise of state conduct given by Nana Saheb, and they surrendered. They left the intrenchment, and went to the boats by which they were to leave the place. Suddenly, a murderous fire was opened on the boats from both sides of the river. Only four men escaped, the rest were massacred on the spot. The women and children were reserved for a similar fate.

On the 1st July Nana Saheb went back to Bithur, and was formally crowned as Peshwa. There was mutiny at Fatehgarh, and the Europeans escaped in boats to Cawnpore, unaware of what had taken place in that town. They shared the same fate with the Cawnpur prisoners; the men were slaughtered in the presence of Nana Saheb and the women and children were kept with those of Cawnpur.

General Havelock left Allahabad for Cawnpore with 2,000 men, Europeans and Sikhs. The British army, too, committed acts of retaliation, and burnt down villages along their route on both sides. Havelock defeated Nana Saheb's army in the way, and by the night of the 15th July came to within eight miles of Cawnpur.

On that same night Nana committed his crowning act of atrocity in Cawnpore. He had heard that Havelock had beated his troops and was advancing on Cawnpore; and, in revenge he ordered the European women and children about two hnndred in number, to be slaughtered. The poor victims were hacked to death, or almost to death, and the dead and the dying were thrown into a well the next morning.

On the next day, Havelock defeated Nana Saheb and his troops after a stubborn resistance and entered Cawnpur. There he beheld the scene of the massacre, and the bleeding remains in the well, but the perpetrators of the massacre had fled.

Lucknow.

The outbreak had begun at Lucknow in May, but Sir Henry Lawrence, the Chief Commissioner of Oudh, was prepared for it. The mutineers were repulsed and pursued, and at last marched off to Delhi.

But the whole province was in insurrection, disbanded sepoys arrived from every direction, and the rebels continued to surround the English garrison. Lawrence repaired to the Residency with all the European inhabitants and a weak regiment.

Lawrence was wounded by a shell shortly after, and died of the wound, but the little garrison held out bravely. Havelock attempted to come to the relief of Lucknow, but his small force was reduced by cholera and dysentery, and he fell back on Cawnpur.

Important events had, in the meantime, taken place at Delhi. In June, *i. e.*, about a month after the breaking out of the mutiny, Sir Henry Barnard defeated a portion of the rebel army, re-occupied the old cantonment on the ridge outside the walls of Delhi. But the British troops did not exceed 8,000 men, the mutineers within the walls were 30,000 strong; and the former, far from being able to commence regular siege operations, were on the contrary constantly attacked by the enemy. An obstinate attack made on the 23rd June, the hundredth anniversary of the battle of Plassy was repulsed.

Delhi recovered.

In August, Brigadier Nicholson came up from the Punjab with a reinforcement, and the siege of Delhi began in earnest. In September, the breaches were considered practicable, and the assaulting columns rushed into the city. The mutineers escaped; but the city was the scene of plunder and bloodshed for six days, and remained deserted for a time.

The old emperor was arrested. Two sons of the emperor were arrested on the following day; and as there was an attempt at rescue, an English officer shot them both with his pistol. The old Emperor was afterwards tried for waging war against the British Government and a sentence of death was recorded. But the sentence was not carried out, and he was sent as a State prisoner to pass his days at Rangoon.

Relief of Lucknow.

The recovery of Delhi was the turning point in the history of the mutiny. Only two days after the British troops had entered Delhi, General Havelock who was at Cawnpur was joined by Sir James Outram, with 1,400 men. In September, Havelock and Outram crossed the Ganges; they routed the rebel armies which had come to oppose their march; and they cut their way through the streests of Lucknow and relieved the garrison in the residency. But the mutineers were still strong in number and held the town, and the English were compelled to remain on the defensive inside the residency.

Second Relief of Lucknow.

It was not till November that Sir Colin Campbell (afterwords Lord Clyde) finally relieved Lucknow with 5,000 men. He cut his way to the residency and brought away the garrison with the women and children. He came to Cawnpur and there defeated the Gwalior troops which had taken that town. Havelock died of dysentery the day after leaving Lucknow.

Oudh.

Sir James outram was left at Lucknow, and soon drove the mutineers from that town. But throughout Oudh and Rohilkand there was a national rising, and the people had joined the mutinous troops; and it took Sir Colin Campbell, now Lord Clyde, two cold seasons, to quell the rebellio n and to restore order.

Central India.

Sir Hugh Rose quelled the mutiny in Central India. He besieged and took the fortress of Jhansi—where Tantia Topi, the general Nana Saheb, had come to the help of the Rani—defeated Tantia Topi and his army of 20,000 men after desperate actions near Kalpi. After these operations he considered he had brought the war to a close, but the Rani of Jhansi and Tantia Topi still presevered in their efforts.

Tantia topi and the Rani of Jhansi.

Tantia Topi had gone to Gwalior and had collected troops. Sindia had no sympathy with the mutiny, and he marched with his troops, against the rebels. His troops, however, deserted to the

enemy, and Sindia fled. Tantia Topi thus got possession of the city of Gwalior with all Sindia's artillery.

Sir Hugh Rose immediately marched against the enemy, and stormed and took all the enemy's intrenchments in June, 1858. The Rani of Jhansi, a brave and heroic woman fought in male attire during these operations, and fell fighting at the head of her troops.

Tantia Topi retreated from Gwalior with 6,000 men but Brigadier Napier, afterwards Lord Napier of Magdala, boldly attacked him with only 600 horse, and routed the army. Tantia Topi retreated to the Nurbudda, and evaded British troops with remarkable celerity.

The chase continued for months. Tantia fled into the desert of Rajputana, and thence turned back into the jungles of Bundelkand. He was at last betrayed by one of his own followers in April 1859, and was tried and hanged. He was the originator of Nana Saheb's rebellion and was Nana's chief support and stay, and he continued the struggle long after it had subsided in other parts of India.

Proclamation of 1858.

On the 1st November, 1858, the Proclamation of Her Majesty Queen Victoria brought the mutiny to a close, and also announced the transfer of the British Empire in India from the East India Company to the Crown. It proclaimed the principle of justice and religious toleration, and granted a general amnesty to all mutineers, except those who had directly taken part in murders. And Her Majesty the Queen declared, in the Proclamation, her will that "Our subjects, of whatever race or creed, be freely and impartially admitted to offices in our service, the duties of which they may be qualified by their education, ability, and integrity, duly to discharge." Elderly men still remember the day when this Proclamation was read in every district of India, in English and in the Vernaculars, amidst large gatherings of a loyal and rejoicing

nation.* And the Indian nation has ever since held the document to be best security of their rights and liberties under the British rule.

* The present writer recollects the imposing ceremony with which the Proclamation was read in Pabna District in Bengal, amidst peals of cannon, and the shouts of the assembled multitude. Cries of "Long live the Queen" in English and in Bengali rent the air; Hindus and Musalmans joined in the wish; and Brahman held up their sacred thread and blessed the name of their gracious sovereign.

CHAPTER XVI.

INDIA UNDER THE CROWN.

From 1858

CANNING.

Assumption of direct Government by crown.

The Act for the better Government of India which transferred the Empire from the Company to the Crown, enacted that India should be governed by the Queen of England through a Secretary of State assisted by a Council of Members, and bestowed on the Governor-General of India the new title of Viceroy. Lord Canning was, therefore, the first Viceroy of India. He had preserved his equanimity unruffled during the course of the terrible occurrences which marked the mutiny and when that mutiny was quelled, he checked the spirit of retaliation which prompted retributive measures. The epithet of "Clemency" Canning which was scornfully applied to him for his just moderation, is considered by posterity as his highest praise, and the people of India still cherish his name with the affection due to a benevolent and just ruler.

Pacific and legislative measures.

The policy of Lord Dalhousie of annexing Indian States when Chiefs died without leaving natural heirs caused alarm and disaffection. Lord Canning had now publicly announced the right of Indian Chiefs to adopt heirs on the failure of natural issue. Canning also took the first step to ensure to the cultivators of Bengal just rights which the Permanent Settlement had contemplated, but which had not yet been secured to them by law. The great Rent Act of 1859 was the first great Legislative Act to protect the tillers of the soil from the excessive

demands of their landlords, and is the basis of the improvement in the condition of the Bengal ryot which is now apparent everywhere. The Indian Penal Code which had been drafted by Macaulay, was passed into law in 1860 and the Codes of Civil and Criminal Procedure were passed in the following year. The High Court Act of 1861 did away with the Supreme Court and Sadar Courts and established High Courts at Calcutta, Bombay and Madras. In the same year the Councils Act, passed by Parliament provided for the first time for the appointment of non-official members, both Europeans and Indians to the Legislative Councils of the Viceroy and the Governors of Bombay and Madras.

Financial measures.

In the domain of Finance, the appointment of Mr. James Wilson, a well known English Financier, as Financial Member of the Governor General's Council heralded the introduction of many useful reforms. The Mutiny had naturally severely strained the financial resources of the country, and the public debt had swollen by forty crores while the increased military establishment entailed a permanent additional expenditure of ten crores. By rigid economy, by the imposition of an income tax and a license duty, and by other reforms such as the revision of the customs system, Mr. Wilson succeeded in wiping off the heavy deficits of the exchequer and increasing the income of Government. It was in his time that the State paper currency was first introduced into India.

Lord Canning left India in March 1861, but died in England within a month after his arrival, and was buried in Westminster Abbey, where many of the greatest men of England lie buried.

ELGIN.

Lord Elgin came out in 1862, but died at a Himalayan station in 1863, and was there buried.

LAWRENCE.

The administration of Sir John Lawrence in the Punjab had commanded general admiration, and the Sikhs of the Punjab had refrained from joining the sepoys in the mutiny of 1857. He was now appointed Viceroy and Governor-General of India, and took charge of the Government in 1864 from Sir William Denision who was acting.

Bhutan War.

The people of Bhutan used to make raids into British possession, and sometimes annexed British territory. An English mission, which had been sent to Bhutan, had failed in obtaining redress; and the envoy had been insulted and forced to sign a treatey "under compulsion," restoring the disputed territory to Bhutan. The treaty was nullified, and an expedition was sent to Bhutan. In the end, the Bhutanese were compelled to restore the British subjects whom they had carried away; arrangements were made about the disputed territory; and the Duars were annexed.

Famine in Orissa.

The great famine of Orissa followed in 1866, and in the absence of effective measures for relief, there was terrible loss of life. Calcutta and many Bengal districts were filled with starving Uriyas,—men, women and children in the last stages of privation and distress,—and the active benevolence with which the people of Bengal relieved the sufferers, received warm recognition. This terrible calamity led to the appointment of a Famine Commission to consider the best means of combating future visitations and to recommend likely preventive measures. The committee recommended the Extension of Railway and the construction of irrigation canals. A large number of irrigation schemes were thus inaugurated. The Government also ruled that its officers must take every possible means to avert death and they were to be held personally responsible for any deaths which might occur in their jurisdiction from the want of proper forethought and sufficient relief measures.

In Oudh an inquiry was made into the condition of the peasantry and an Act was passed to secure them in their customary rights. In Afghanistan there was continuous fighting among the claimants to the throne after the death of Dost Muhammad, and at last his youngest son, Sher Ali Khan, recovered the throne in 1868. Lawrence pursued the policy of "masterly inactivity," as it was called, and wisely refrained from actively helping any of the different parties to the war. Sir John Lawrence left India in 1869 and was then raised to the peerage.

Oudh.

Afghanistan.

MAYO.

Lord Mayo arrived in India in 1869, and in the same year he held Durbar at Umbala, in which Sher Ali was formally recognized as the ruler of Afghanistan. In the same year the Duke of Edinburgh, a son of her late Majesty of Queen, visited India, and the visit evoked the deepest loyalty from all classes of the people of India.

Umbala Durbar.

Duke of Edinburgh in India.

Lord Mayo introduced many internal reforms. He inaugurated the system of Provincial Contracts—the system of allotting to the different provincial governments certain shares in the land revenue and other sources of income, with the responsibility of meeting therefrom certain charges. The local governments thus became more careful in the collection and expendirure of revenue, as they were henceforth given the power of spending, on works calculated to prove beneficial to their respective provinces, any surplus sums that remained after defraying their expenses. He divided the affairs of the Government into seven departments, *viz.*, Foreign; Home; Public Works; Revenue; Agriculture and Commerce; Financial; Military and Legislative; and the head of each department was given a seat on the Viceregal Council. He gave a great impetus to the development of the

Internal Reforms.

material resources of the country by the extension of roads, railways, and canals. But his valuable career was cut short by a Musalman convict, in 1872, who stabbed him while he was on a visit to the Penal settlement at Port Blair in the Andamans.

NORTHBROOK.

Lord Northbrook came to India in 1872. In 1874 a severe famine visited Behar, but measures were ably organized in time, and deaths from famine were successfully averted. In the following year the Gaekwar of Baroda was charged with an attempt to poison the British Resident, and Lord Northbrook ordered an inquiry to be made by three Indian chiefs and three English officers. The verdict was not unanimous, but the Government was satisfied of the misgovernment of the Gaekwar. He was deposed, and a child, belonging to the family, was installed in his place.

Behar Famine.

Gaekwar of Baroda deposed.

The last notable event of Lord Northbrook's administration was the visit of our present Emperor, Edward VII., then Prince of Wales, to India which evoked a passionate outburst of loyalty from all classes of people in the country.

Prince of Wales in India.

LYTTON.

Lord Northbrook was succeeded by Lord Lytton who came to India in 1876. On the 1st January, 1877, the Queen of England was proclaimed Empress of India at a great Durbar in Delhi, and in every District in India.*

The Queen proclaimed Empress of India.

But the same year a severe famine visited the Madras Presidency. The measures taken to avert the calamity were not adequate, and the loss of life was terrible. The deaths from starvation and from

Madras Famine.

*The present writer, then an official in Backergunj district in the Province of Bengal, took his share of work in the issue of the Proclamation in that district. It was received with enthusiastic loyalty, and loyal addresses on the part of the people were read in response.

attendant diseases were computed at over five millions. No calamity so fatal and terrible had visited India since the Bengal Famine of 1770.

This famine was also followed by the appointment of a commission with Sir Richard Strachey as President to inquire into the whole subject of famine in India and to suggest remedial and preventive measures. The administration of famine relief in all its departments was exhaustively enquired into and reduced to a scientific system.

Press Act & Arms Act.

The vernacular Press Act, imposing restrictions on vernacular journals, and the Arms Act requiring the licenses for the possession of arms by the Indians unless specially exempted were passed during the viceroyalty of Lord Lytton.

Afghan War.

Affairs in Afghanistan now engaged the attention of the Viceroy. Sher Ali refused admittance to a British envoy and received a Russian mission. Lord Lytton declared war and sent three armies by the passes of Khyber, Bolan and Kurum. Sher Ali fled and died soon after, and his son Yakub was recognized as the Amir. The British frontier was advanced to the farther sides of the passes, and it was arranged that a British Resident would reside in Kabul.

Within a few months, however, the Resident, Sir Louis Cavagnari, and his escort were attacked and massacred. A British army was sent again, Yakub Khan abdicated, and Kabul and Kandahar were occupied by the British force. Lord Lytton resigned in 1880.

RIPON.

Afghan War.

The Marquis of Ripon was appointed Viceroy and Governor-General in April, 1880. In Afghanistan a British brigade was defeated at Maiwand by the troops of Ayub Khan, but Sir Frederick Roberts immediately marched from Kabul to Kandahar and routed Ayub's army in September, 1800. Abdur Rahaman, nephew of Sher

Ali, was now recognized as Amir, and the British forces retired from Kabul and Kandahar.

Encouragement of Local Self-Government and other measures.

Lord Ripon's name is dear to the people of India for his benevolent and enlightened efforts to secure their well-being and further their progress. The State of Mysore, which had been under British Administration for over fifty years, was restored to the Indian ruling family in 1881. He repealed Lord Lytton's Vernacular Press Act and set free the native journals from restraint on the discussion of public questions. The Local Self-Government Act, passed by Lord Ripon, is an enlightened effort to entrust to the people themselves the administration of their local affairs, in so far as they are befitted by their education to perform the task. Another benevolent measure, the Bengal Tenancy Act, was matured during Lord Ripon's administration, and was passed into law by his successor. It had the same object as Lord Canning's Rent Act, and afforded further protection to the cultivators of Bengal against harassment and unjust exactions.

Encouragement of Agriculture and industry.

He re-established the department of Revenue and Agriculture in accordance with the recommendations of the Famine Commission. Agricultural improvements and exhibition of Indian produce received the special attention of this department. Under the auspices of the Viceroy, a great International Exhibition was held in Calcutta with the object of the revival and encouragement of Indian arts and manufactures.

Education.

An Education Commission was also appointed with a view to the spread of popular instruction on a broader basis. Encouragement was given to indigenous schools and orders were passed to assist primary education from Provincial and Municipal funds.

Abolition of customs.

Lastly in 1882 Lord Ripon's Finance Minister Sir Evelyn Baring abolished the import duties on cotton goods.

Lord Ripon was succeeded by Lord Dufferin in 1884.

DUFFERIN.

Afghanistan and Russia.

The first important act of Lord Dufferin was to receive the Amir of Afghanistan at a great Durbar, which strengthened the friendly relations with that chief. There was a collison between Russian and Afghan troops at Panjde (1885) and war with Russia seemed imminent for a time, but was averted by Lord Dufferin's great ability and tact. During this crisis some of the Feudatory chiefs of India, headed by the Nizam came forward with efforts of aid in men and money as proof of their steadfast loyalty to the crown.

Annexation of Upper Burma. Third Burmese War.

The Thibaw of Upper Burma was charged with ill-treating British subjects, and war declared. There was no fighting however; the king was dethroned and removed to India, and Upper Burma, and as far as the confines of China, was annexed in 1886.

Gwalior restored.

In the same year the fort of Gwalior which had been so long held by the British, was restored to Sindia and this act of grace was hailed with gratitude.

Jubilee.

In the following year the Jubilee of Her Majesty the Queen-Empress was celebrated throughout India, with an outburst of loyalty.

Public service commission.

A public Service commission was appoined by Lord Dufferin to inquire into the complaints of Indians regarding their chances of admission to the higher services under the State. In 1870 Parliament had passed a Resolution empowering the Governor-General to appoint Indians of proved merit and ability to the higher posts under the state, without requiring them to pass the Civil Service Examination in England. Men appointed under this rule were called Statutory civilians and Lord Lytton reserved the fifths of the higher posts for this service. But it was represented that in practice the rule was not working satisfactorily. The Public Service recommended that a number of posts should be reserved for members of the Indian Civil Service who should pass out in England. While some posts formerly

held by these officers should be thrown open to Indians of ability who should be selected in India and should be members of the provincial Service as distinguished from the Imperial Service to be recruited in England.

Lord Dufferin was succeeded by Lord Lansdowne in 1888.

LANSDOWNE.

Invasion of Sikkim.

The first event of any importance during Lord Lansdowne's rule was the invasion of Sikkim by Tibetans in 1888. The Tibetans were defeated and a treaty was made between the English and the Chinese by which China recognised the British protectorate over Sikkim.

Frontier and Military Policy.

During this rule the defences of the north-western frontier were strengthened and a scientific frontier finally settled. At the same time the Native Princes were given an important position in the armies of India. A carefully planned system of Imperial troops was organised by which many of the Feudatory Chiefs maintain regiments, which are to serve in time of war with the British army.

The Manipur War.

One of the principal events of Lord Lansdowne's viceroyalty was the Manipur War in 1891. The Chief Commissioner of Assam, Mr. Quinton and five other Englishmen having been murdered at Manipur, an expedition was sent against that place. The Raja of Manipur was deposed and the murderers hanged. A minor of a distant branch of the royal family was raised to the throne, and a British Commissioner was appoined to rule the Country during the Raja's non-age.

Expansion of Legislative Councils.

The same year was passed the Indian Councils Act, by which representatives elected by such popular bodies, as the Universities and District and Municipal Boards were admitted to the Legislative Councils. This was a great advance on the system of

nomination adopted under the Council's Act of 1861, as the non-official members were now to be elected. The right of discussing the budget and of Interpellation or the right of asking questions on matters of administration were also given to the members by this Act.

ELGIN.

On the retirement of Lord Lansdowne, in 1893, Lord Elgin son of the second Viceroy of India. became Viceroy. During his administration, India was visited by a series of misfortunes. In 1896, a Bubonic Plague broke out in Bombay, which has since then spread all over the country. The next year occurred a violent earthquake which caused great loss of life and property. A famine also broke out in a more serious form than was hitherto known in the country. It affected parts of Behar, the United Provinces, and Bombay, but the Central Provinces suffered most, and the death rate there was terrible. The peace of the north-western frontier was much disturbed by a number of tribal risings, the chief of which was that of the Afrides. A military expedition was sent into that country to restore order.

Plague and Femine.

Tribal risings.

In 1895 an important military reform was carried out for which sanction had been received under Lord Lansdowne. In place of the old Presidency system of three separate armies, the entire Army in India was placed under one Commander-in-Chief, with four subordinate commanders each under a Lieutenant-General.

Military Reform.

The completion of the sixtieth year of Her Majesty the Queen-Empress's reign was commemorated by demonstrations of loyalty in India, as in every other part of the British Empire throughout the world.

Queen's Diamond Jubilee.

Lord Elgin having completed his term of office left India in 1899.

CURZON.

Famine and Plague.

Lord Elgin was succecded by Lord Curzon. Soon after he assumed office, a famine broke out in the Punjab, the Central Provinces, Rajputna, and Bombay. The Government did its best to mitigate the sufferings of the famine stricken people, but the relief operations were not very successful in Bombay where the death-rate was terribly severe. A famine commission was appointed and various protective measures were adopted. Irrigation schemes were pushed forward with great vigour and large sums of money allotted for the purpose. Throughout his Viceroyalty Lord Curzon had to face the Plague problem. In spite of vigorous measures for sanitary improvement and the scientific treatment of the disease, it was found, impossible to dislodge the fell epidemic.

Death of Queen Victoria.

The year 1901 was a very sad year for India. It witnessed the passing away of Her Most Gracious Majesty the Empress of India after a most glorious reign of 64 years. Her death was mourned in all parts of the civilised world, and the people of India expressed their sincere grief at the loss they had sustained at the death of their beloved Empress. Her eldest son, Edward VII., ascended the throne as Emperor of India amidst great rejoicings. His Majesty was the first English King to be crowned as the Emperor of India, and to commemorate this event Lord Curzon held a Durbar at Delhi in January 1903.

North-West Frontier Policy.

The Tirah expedition having just closed, large British garrisons were still quartered beyond the British boundary. Lord Curzon gradually withdrew British troops and replaced them by tribal levies. He adopted a policy of eschewing unnecessary interference with the tribesmen, combined with a careful control over the traffic in arms and the completion of stragetic Railways. To keep the border tribes in check he created the North-Western Frontier Province, and placed it under a Chief Commissioner, directly responsible to the Government of India.

Foreign Policy,

Lord Curzon's aim was to extend British trade and influence beyond the frontiers In Afganistan, after the death of Abdur Rahman. he established friendly understanding with his successor Habibulla. He personally visited the Persian Gulf in 1903, fixed the frontier near Aden, and established friendly relations with the people living on the shores of the gulf. In 1904 the Dalai Lama, showed himself unfriendly to the English and was suspected of intriguing with Russia. So a mission was despatched with a military escort to negotiate a settlement. The expedition entered Lhassa, and the Dalai Lama had to abdicate. A treaty was concluded with his successor and afterwards an agreement was arrived at with Russia by which Tibet was to be outside Russian influence and under the suzerainty of China.

The Feudatory States.

Lord Curzon lost no opportunity to impress upon the chiefs their position as his 'colleagues and partners in the task of administration.' He organised the Imperial Cadet Corps to afford some scope for the military ambitions of the sons of ruling chiefs and noblemen and to provide for their military training. In 1902 the Nizam of Hyderabad gave a permanent lease of Berar to the British Government for an annual payment of 25 lakhs. The assigned Districts of Berar were subsequently placed under the anministration of the Central Provinces.

Reforms—Education.

The reforming energy of Lord Curzon extended over almost every department of the administration and in most cases great increase of efficiency has been the result. His educational reforms are considered by some to be the most strongly marked feature of his Viceroyalty. Every section of the Educational System —university, higher, secondary, primary, and technical—was carefully overhauled and the systems purged of their obsolete and inefficient methods. In the sphere of primary and secondary education—examinations were discouraged and teaching by an appeal to the understanding and intelligence of the pupils was sought to be substituted in place of the

old system of overloading the memory only. A commission was appointed to examine the system of University Education. The University Act was passed and the Indian universities and the system of education imparted by them were completely reorganised. A director General of Education was appointed by Government to secure uniformity in the educational policy of different provinces and to keep the Imperial government informed of the progress achieved in different parts of India.

Police.

A commission was also appointed to consider the police system of India.. The commission recommended increase of pay of the officers of the grades and recruitment of investigating police officers from more educated and respectable classes of society. In 1905 the numbers of the force were increased, the rate of pay was raised, and improvements in training and personnel were introduced.

Trades and Industries.

Trade and industries were encouraged and a separate department of Commerce and Industry was created and placed under a new member of the Viceroy's Executive Council.

Agriculture.

Agriculture and the cultivating classes received special attention. The Pusa Agricultural College was founded. The Punjab Land Alienation Act was passed to prevent the tillers of the soil from failing under the clutches of the money-lenders. Agricultural banks or co-operative credit societies were started to help the agriculturists with cheap credit and to encourage self-reliance and thrift. Lord Curzon laid down the broad principles which should guide the Local governments in their land assessments. He ensured reasonable leniency in assessment and enforced a system of suspension and remissions which introduce greater elasticity into revenue collection in times of scarcity.

Archæology.

The reforming energy of government extended to the field of archæology, and steps were taken for the conservation and restoration of ancient monuments. An Act for the protection of ancient monuments was passed and a Director of Archæology appointed.

Army.

The efficiency of the Army was increased by the re-arrangement of the native regiments, the strengthening of the artillery and the re-organization of the transport service.

Finance.

After 1899 the finances of India began to exhibit surpluses, due chiefly to the increased Railway receipt and the revival of the agricultural prosperity of the country after 1901. Lord Curzon took advantage of this financial prosperity to reduce the salt tax and to build up a gold reserve. In 1899 the Act was passed which made the British sovereign legal tender in India and fixed the value of the rupee at 1s. 4d. The result has been that gold has flowed into India and the rupee has been rescued from uncertain fluctuations of value.

Lord Ampthill.

In 1904 Lord Curzon's term of office expired, but an extension of 2 years was granted and he went to England for a short change. During his absence Lord Ampthill, Governor of Madras, acted as Viceroy.

Partition of Bengal.

The most important act of Lord Curzon after his return from England, was the partition of the old Province of Bengal. The administration of that province was considered too heavy a charge for one ruler, so a new province was created under the name of Estern Bengal and Assam, with old Assam and the three divisions of Dacca, Chittagong and Rajshahi from Bengal. Sir Bampfylde Fuller was appointed first Lieutenant-Governor of the New Province. This administrative change was carried out by Lord Curzon in spite of the vigorous protests of a large section of the people.

Registration.

In 1905 Lord Curzon had a difference of opinion with Lord Kitchener regarding the relationship of the military member and the Commander-in-Chief with Government. The Viceroy held that the proposals of Lord Kitchener threatened the supremacy of the civil authority and as he was unable to obtain the support of the Home Government he resigned office in August 1905. He was succeeded by the Earl of Minto, the grandson of a former Viceroy.

LORD MINTO.

Reforms.

The viceroyalty of Lord Minto will remain ever memorable on account of the important and substantial concessions which were made to the aspirations of the Indian people. The now historic reform scheme was initiated by Lord Minto and accepted by Lore Morley, who was then the Secretary of State for India. By the Indian Councils Act of 1909, the Indian Legislative Councils, both Provincial and Imperial, were reorganised and extended by the admission of a large number of additional members. These councils were now given extended privileges of discussing the provincial budget at length under each separate head, as also questions of general interest in relation to executive administration. Provision was also made by the same Act for the creation of Executive Councils for the larger provinces and the appointment of Indian Members on such councils including the Executive Council of the Viceroy. For the first time in the history of India an Indian Member sat at the Viceroy's Council and two Indians were admitted into the Council of the Secretary of State for India.

Anarchy.

Outbreaks of anarchy and lawlessness, in imitation of the Nihilist movement in Europe, occurred in various parts of India, and for the first time stained the reputation of the Indian people as being one of the most law-abiding and peaceful in the world. But vigorous measures were adopted by Government, and the people having themselves realised the futility and baseness of such methods it is hoped that this exotic movement has disappeared from the country for good.

Queen's Proclamation anniversary.

The fiftieth anniversary of the Queeen's Proclamation was celebrated in India in November 1908. A fresh proclamation was issued by Edward VII. which breathes the same spirit of justice and love for the Indian people as its famous predecessor.

Death of Edward VII.

In 1910, after a brief reign, the great and beloved Sovereign of England and India, Emperor Edward VII. passed away and his loss was mourned by the whole civilized world. Future generations are sure to cherish the memory of this prince as the 'great peace maker' of the world. Emperor George V., succeeded to the vacant throne and his Coronation and that of his Imperial Consort Queen Mary was celebrated in England in 1911.

LORD HARDINGE.

In 1910 Lord Minto was succeeded by Lord Hardinge of Penshurst, the grandson of the first Viscount Hardinge, of Lahore, who won distinction in the Peninsular War and was Governor General of India from 1844-1848. He was one of the most benevolent of Viceroys who ever ruled over the destinies of India. By his kindness, his sincere sympathy for the people, his unshaken faith in the destiny of India, his unflinching courage and devotion to work he won the hearts of all.

The King-Emperor's Visit.

The visit of the King Emperor George V. and his Consort Queen Mary in India will ever be memorable in the annals of Indian History. An Imperial Durbar on a scale of unparalleled magnificence and pomp was held in Delhi and the solemnity of the Coronation was proclaimed at Delhi on the 12th December 1911. On the same occasion by command of His Imperial Majesty, the Viceroy communicated the decision of the Home Government to remove the seat of the Imperial Government from Calcutta to Delhi and to reunite the two Bengals and to place the Bengalee speaking people under one Government.

Bengal and Behar.

By an Act of Parliament in 1912 Bengal was raised into a Presidency with a Governor in Council and a new province of Behar and Orissa has been created and placed under a Lieutenant Governor in Council

with a purely elective majority, as in Bengal, in the Legislative Council of the new province.

South Africa.

There was fresh trouble in South Africa over the rights of the Indian settlers there and a collision between them and the South African authorities seemed to be imminent. The difficulties, however, were settled by a compromise. Lord Hardinge made a speech in this difficult emergency as a true spokesman of the Indian people.

Anarchism.

It is lamentable to record that in spite of the vigorous measures adopted by Lord Minto anarchism was not completely crushed but fresh outbreaks occurred during Lord Hardinge's term of office. In fact he himself was the victim of a bomb outrage on the occasion of his ceremonial State entry to Delhi, the new capital of India, which raised loud indignation from all parts of the country. In order to weed out this exotic movement from the country stringent measures have been adopted by the Government which, it is to be hoped, will be more successful than the previous measures.

Defence of India Act, 1915.

Owing to the existing state of war a special Act was passed, called the Defence of India Act, to secure the public safety and the defence of British India and for the more speedy trial of certain offences.

Royal Commissions.

Two important Royal Commissions were appointed, viz., the Royal Commission on Indian Finance and Currency and the Public Services Commission. The former has published its report and has made certain valuable suggestions on the intricate problems of Indian finance and currency. The publication of the report of the latter has been withheld during the war, as discussions of all contentious measures are avoided during that time.

The War.

The great war that broke out in Europe in August 1914 revealed the staunch loyalty of the Indian princes and people. Immediately on its outbreak a large draft of Indian troops was sent to France and India of her own free will have decided to bear their expenses.

Since then the Indian troops have fought side by side with the British in every theatre of war with great distinction and conspicuous valour. It is due to the confidence reposed by Lord Hardinge in the fidelity and gallantry of these troops that they obtained this unique opportunity of displaying their prowess and their worth in fields of battle. The loyalty of the Indian Princes and people has been further demonstrated by their contributions to the expenses of war, by gifts of serviceable articles of war such as aeroplanes, ambulances and hospital-ships and by liberal donations to various war funds.

Imperial Conference.

In 1915 an important resolution was moved in the supreme Council of India with a view to effect the representation of India in the Imperial Conference side by side with the self-governing Dominions of the Empire. The resolution was accepted by the Government of India and an assurance has been given that it would receive careful consideration in the hands of His Majesty's Government.

Education.

The cause of education was very dear to the heart of Lord Hardinge and it was due to his encouragement and liberal contributions from Imperial funds that marvellous progress was made in education. Two new Universities have been opened, one at Bankipore and the other at Benares and others are in project, methods of teaching have been improved, and an attempt has been made towards converting the old Universities from mere examining bodies to teaching ones. The five years from 1909-1914 showed an encouraging increase of nearly one and a third million pupils.

In 1914 Lady Hardinge died. She did much useful work in India and the whole country mourned her loss. The deep sympathy expressed for Lady Hardinge in his heavy bereavement testified to his widespread popularity and the love and gratitude he had earned from the Indians by his sympathetic administration. In 1915 Lord Crewe was succeeded by Mr. Chamberlaine as Secretary of Sate for India. Mr. Chamberlaine

is a prominent Conservative politician of England and had acted as President of the Royal Commission of Indian Finance and Currency and in that connexion had made a tour round India.

LORD CHELMSFORD.

On April 1, 1916 Lord Chelmsford succeeded Lord Hardinge as the Viceroy of India. Lord Chelmsford is the grandson of the well-known Lord Chancellor of England of the same name and his father had served in the Indian Mutiny. The Viceroy had distinguished himself in the law schools at Oxford, was called to the Bar and shortly before his appointment was stationed in India with the territorial Army of which he was an officer.

An announcement had recently been made that it has been decided to raise the status of the Punjab Chief Court to that of a High court after the war.

A Royal Commission on Industry has also been appointed with a view to devise schemes for developing Indian trade and manufactures. Various conferences and committees have been appointed of late to advise the Government on the question of technical education and other allied subjects, so that the Government may develop Indian industry which is yet in a backward condition.

THE PROGRESS OF INDIA UNDER BRITISH RULE

1. Substitution of constitutional in place of personal Government.

From the time that the English ruler of the country were able to consolidate their position and place their government on a firm foundation, India may be said to have passed from the sphere of personal rule to that of constitutional government. India before the advent of the British had wise and benevolent rulers like Asoka or Akbar the Great, but the fate of the subject depended entirely on the will of the king and there was no power or sanction higher than the wish of the king. At the present moment India is under a form of government where the law and constitution are the rulers of the destinies of the people. All British subjects in India are equal in the eyes of the law, and the individual member of society has a right to all the blessings of a civilized form of government, as long as he is not put outside the pale of the law by breaking it. How great is the advance made and how inestimable are the boons which have followed in the train of this form of government, can only be realised when we remember that there are few nations even in Europe which have yet reached this stage, while in Asia—there are none with the possible exception perhaps of Japan.

2. Policy of non-interference.

In marked contrast with the Muhammadan regime, complete toleration in religious matters has been the watchward of the British Government from the very beginning. 'We declare it to by our Royal will and pleasure,' so ran the famous Proclamation of Queen Victoria, 'that none be in any wise favoured, none molested or disquieted, by reason of their *religious* faith or observances; but that all shall alike enjoy the equal and impartial protection of the Law.' The same toleration is extended to the local usages, customs and civil rights of the subjects. Here again the Gracious

Queen proclaimed 'we will that generally, in framing and administering the Law, due regard be paid to ancient rights, usages, and customs of India.' Few nations even in Europe, enjoy freedom of speech and writing to the same extent as do the people of India.

3. Education.

As has been well said the introduction of English education into India remains the most prominent land-mark in the history of the Indian Empire considered as an institution of civilization. It is with the advent of the English and the introduction of English education that we have been able to have access to all the riches of western culture and western civilization—our greatest men of modern India like Raja Ram Mohan Roy, and Mahadeb Gobind Ranade are the products of English education. It is English education which is daily drawing the different races and peoples who inhabit the vast Indian continent closer and closer to each other, and helping to build up a feeling of nationality in India. It is through education that educated Indians all over India are beginning to realise that their interests and aspirations are one and the same. It is true that taking into account the teeming population of this vast continent, education has not yet made much progress amongst the masses, but the encouragement and development of Primary Education is daily receiving greater and greater attention from Government. If we study the statistics on the subject we shall find that in all departments of education, higher, secondary and primary—both of boys and of girls, steady progress is being made. Large allotments for education have been recently made in the imperial budget by the command of His Majesty the King Emperor, and this most important department of Government is now under a special Member in the Imperial Executive Council.

4. Openings in the Public service.

Along with the advance in education and the qualifications of the people, greater facilities for entering the public service are being provided. As soon as the Empire came under the direct control of the crown, the earliest opportunity was taken to signify the

wish of Government in this matter. 'And it is our further will' so runs the Proclamation of Queen Victoria—1858, 'so far as may be, our subjects, of whatever race or creed, be free, and impartially admitted to offices in our service, the duties of which they may be qualified by their education, ability, and integrity duly to discharge.' This policy so graciously proclaimed by Queen Victoria was in conformity with the practice of the past Moghul Emperors, who, like Akbar, raised his Hindu subjects, like Man Singh, and Todur Mull, to the highest offices of the State. The number of Indians holding the highest and most responsible appointments under Government is still not very large, but it is daily growing and we have now two Indian Members in the Secretary of State's Council, one in the Viceroy's Executive Council, and one in the Councils of all the provincial Governors and Lieutenant-Governors; besides a number of Judges of the High Courts, District Judges and District Magistrates and Collectors. The day cannot be far off when we shall see an Indian appointed to be a ruler of a province. The English Government have thus wisely left openings for the legitimate ambitions and aspirations of the Indian people.

5. The gradual decentralisation of power and the encouragement of self-government by the people.

If the highest mission of a foreign power is to teach the subject race to govern themselves, that task is being slowly but surely achieved by the British in India. The existence of a variety of races and religions in India has necessarily made progress in this direction rather slow, but with the diffusion of western education and the growth of solidarity amongst the Indian peoples substantial advance has been possible in recent years. The wise sagacity and statesmanship of Lord Morley and Lord Minto have extended the principle of self-government as far as it is possible to go under the existing conditions. And the Indian is learning this lesson of self-government in all the spheres of his public life—in his place as the Panchayet and Headman of a Village Union, as a member of the managing committee of a dispensary or a

school, as Member of the Local or District Board of his district, or Municipal Commissioner of his town; as a responsible officer of the Government; or higher still at the Council hall of the Provincial Government and now even of the Supreme Government of the land.

6. Expansion of industry and manufactures.

A wrong impression generally prevails that the advent of the British in India has not been favourable to the growth of Indian industries and enterprise. It is true that the policy of the East Indian Company during the earlier years of British rule in India was to discourage Indian enterprise in any sphere where it was apprehended that it would compete with the trade of the Company, but that policy has been long since abandoned and the present policy of the British Government is to give every legitimate encouragement to indigenous enterprise, and by the establishment of technical colleges and other means to give the Indians that practical and scientific training which they require to befit them for the management of large business concerns. It is also true that the dying out of the great indigenous industries of India, like hand-weaving, synchronise with the British occupation of the country, but it is a great mistake to think that under any circumstances it would have been possible for the ancient hand-industries of India to hold the field against modern industrial enterprise and the machine-made products of western industry. The decay of the old industries was an inevitable stage through which industrial India had to pass if she were to advance at all in the path of the industrial progress of the modern world. And it is most fortunate that during this period of transition India had the example and guidance of the most industrially advanced nation of the world. And signs are far from being wanting to show that we have already made good use of the example and guidance of England in the regeneration of our industrial life. The remarkable development of the cotton manufacturing industry in western India is an object lesson to those who hold pessimistic views about the future of

Industrial India. In less than a generation, India has more than quadrupled her capacity to spin and weave cotton by steam power and the number of cotton mills has grown from 58 in 1880-81 to 232 in 1908-09. Equally encouraging progress has been made in the jute industry, woollen industry, leather industry and the development of the mining industries. "A most encouraging proof of the vitality of these new industries is to be found in the fact, that while both imports and exports have increased with the growth of the country's wealth and population, the export of manufactured articles has increased more largely than the export of raw materials." And it is most satisfactory to find that in this industrial revival of the country, the children of the soil, the Indians themselves are taking an increasingly important part every day.

7 Agricultural improvement.

As is well known India is essentially an agricultural country, and anything that advances agriculture enriches India and benefits the largest number of the population of the country. Accordingly, every effort is being made by our Government to improve the methods of agriculture, to introduce better crops, and to enhance the fertility of the soil. Every provincial Government has an agricultural department with a Director of Agriculture at its head, and recently Agricultural Colleges and Research institutes have been opened. Large tracts of barren and unfertile land have been reclaimed to cultivation by means of irrigation canals in the Punjab, and by the clearing of jungle in the Sunderbans of Bengal. Attempts are being simultaneously made to improve the material conditions of the agriculturists, to find cheap credit for them, and to encourage habits of thrift and providence amongst them. The growth of the co-operative credit movement in India is bound to have far-reaching results in improving the material condition of the raiyats. Already their load of debt has been lightened and very satisfactory results obtained in various parts of India. Land Assessments are being made on liberal principles, and collections are much more elastic now than was previously the case. In times of

scarcity and failure of crops, not only are collections suspended, but liberal advances of agricultural loans on very low rates of interest are made by the Government.

8. Material comforts.

It is needless to point out that the material comforts enjoyed by the people of India under the British Government are far greater than those of any other period in the past history of the country. Since the Mutiny of 1857, for more than a century the country has enjoyed uninterrupted peace. As long as India is under the protection of the British crown, there is no reasonable possibility of the peace of the country being disturbed by any agency either within the continent or from beyond the frontiers. The danger of those periodical invasions which devastated India in past times may be said to have passed away for ever. With peace and a settled and highly progressive form of Government, all the fruits of the mechanical inventions of the modern world have been brought to the doors of the humblest peasant of the Indian soil. At the present day facilities of travelling by land and water are greater in India than in any other Asiatic country and are daily improving. It is true it has not yet been possible to drive famine from the land, but starvation from want of food at any rate on any large scale, is no longer possible. As there is always food in some part of the country, it is transported with the least possible delay either by railways or steamers to the affected parts by the thoughtful vigilance of a truly paternal Government. Railways, telegraphs, printing presses, cheap newspapers, Charitable Dispensaries, hospitals, schools, and numberless other useful institutions, make life in India as pleasant and easy as in any other part of the civilised world.

9. The future of india.

As a well-known Indian pubilcist has said 'nations shape their own destiny and our future is in our own hands,' To the extent that we shall be able to lay to heart the choicest lessons of Eastern and Western civilisations, to form a sterling national character and above all to sink our personal differences for the good of the state, in that same measure will our future progress be.

Our beloved and august Sovereign has given us the true message of our future progress. In his reply to the Calcutta University His Majesty said "To-day in India I give to India the watchword of hope. On every side I trace the signs and stirrings of new life. Education has given you hope, and through better and higher education you will build up higher and better hopes". In reply to the Bombay Legislative Council, His Majesty said "It is a matter of intense satisfaction to me to realise how all classes and creeds have been joined together in the true hearted welcome which has been so universally accorded to us. Is it not possible that the same unity and concord may for the future govern the daily relations of their private and public life?" These noble and encouraging words should be deeply engraved in the heart of every Indian student.

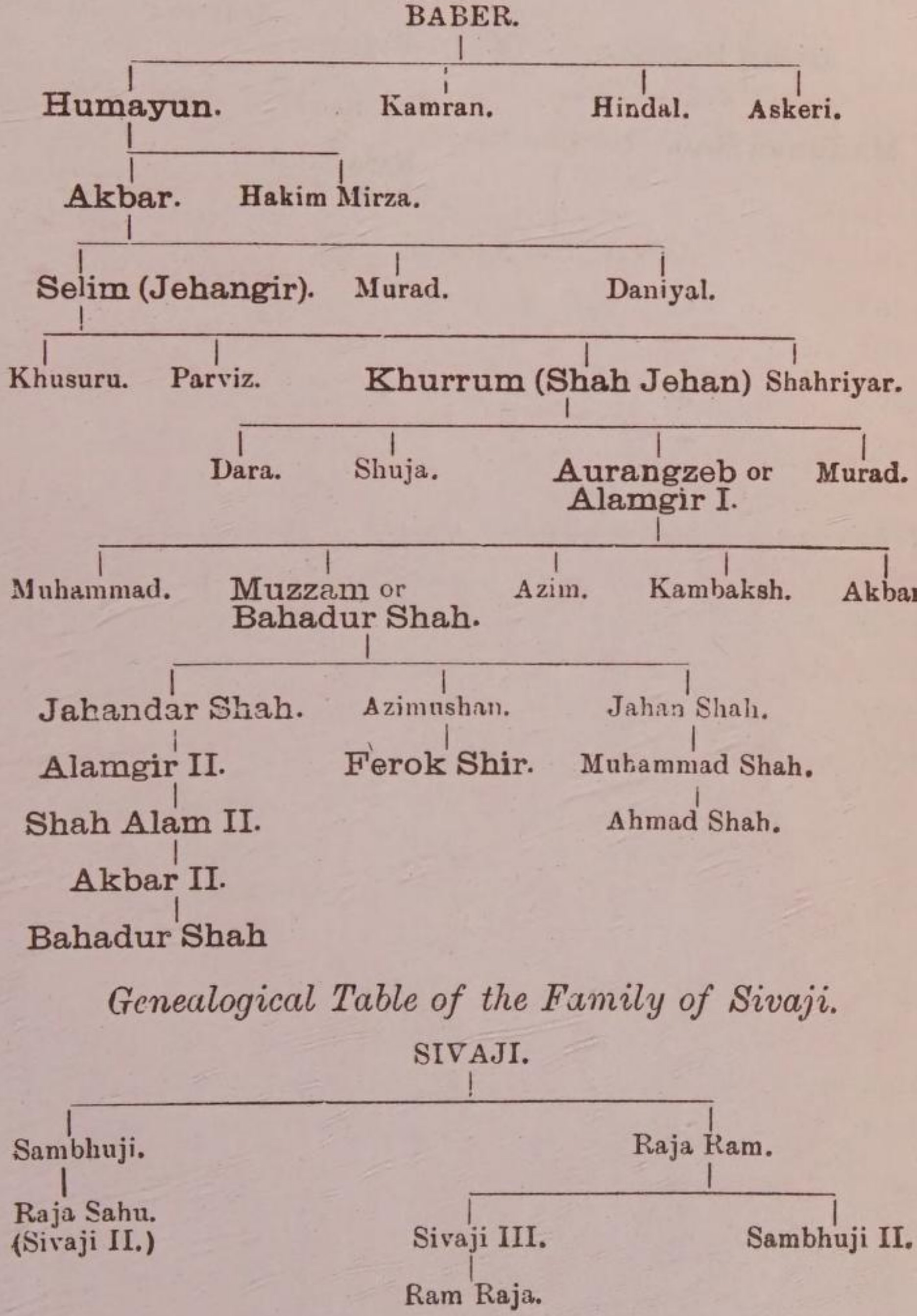
The great European war has opened a new chapter in the history of India. The participation of Indian troops in this European conflict has given rise to a spirit of "comradeship between the British and Dominion soliders and Indian fightingmen in Flanders and elsewhere. The Indian army has been forging fresh links between India and other parts of the king's dominions, and has done much to create a better understanding of the high qualities of Indian civilisation." As Lord Hardinge had truly remarked early in the war that "there is nothing like comradeship in areas before the enemy and joint participation in the dangers and hardships of war to level distinctions, to inspire mutual respect and to foster friendship." It is to be hoped that as a result of this closer association and new comradeship, all misunderstandings between the self-governing Dominions and India will be removed, and all grievances will be settled in an amicable and generous manner and a new bond of union will be established between India and the Empire and a new era of progress will begin for India. The active participation of India in this war, her spontaneous outburst of loyalty and ardent devotion to the throne, have aroused intense enthusiasm and made a deep impression in England. Lord Crewe, an Ex-Secretary of State for India,

while in office, had prophesied a change in the angle of vision towards Indian affairs after the war. One line of reform towards greater self-government for India has been foreshadowed by Lord Hardinge in his famous Durbar Despatch of August 25, 1911. Two sentences may be here quoted and they run as follows :—

"Neverthless, it is certain that in the course of time the just demand of India for a larger share in the government of the country will have to be satisfied, and the question will be how this devolution of power can be conceded without impairing the supreme authority of the Governor-General in Council. The only possible solution of the difficulty would appear to be gradually to give the Provinces a larger measure of self-government until at last India would consist of a number of administrations, antonomous in all provincial affairs, with the Government of India above them all and possessing power to interfere in cases of misgovernment, but ordinarily restricting their functions to matters of Imperial concern."

GENEALOGICAL TABLES.

Genealogical Table of the Mogul Emperors.



Genealogical Table of the Family of Sivaji.

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